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LITERARY

A weekly record of the news, the work, and the thought of the Episcopal Church

Spring Book Number National Council Meeting

News

Page 5

“Letters to Young Churches”

Reviewed by Carroll E. Simcox

Page 11

Basic Books for the Clergyman's Library

Page 13

Pilgrimage to Amsterdam

II. “*Man's Disorder and God's Design*”

By Clifford P. Morehouse

Page 18

The Peace of Jerusalem

Francis J. Bloodgood

Page 20

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LETTERS

Thanks from Dr. Richey

TO THE EDITOR: It is some months since I sent you that letter about THE LIVING CHURCH covers and their value as ever. Your editorial [L. C., November 1947] on this has brought a most wonderful response. I have had nearly 50 orders and almost as many packages. In fact, the postmaster here greets me quite familiarly each time I go to collect a shipment. I just hope that won't get too suspicious.

One day he remarked, "Yes, your parishes are not few." (Chinese use this negative statement instead of a more positive like "You have a great many.") I could make the postal authorities a little about duty. However, what have had to pay is far less than the value of the paper. That is really needless and is greatly appreciated.

Values are still rising. A really good pencil now costs about \$30,000, and books are at least five times as much when I wrote you last summer. At present, the political situation in our immediate vicinity is peaceful. We hope we continue our work and "stay put." I hope our good friends who have sent paper realize that I am not in charge of St. Faith's School. I just live on the ground floor and have a clinic for the students, as well as one for the general public in another part of the city. Miss M. A. Bremer was principal for over 30 years. Last year a Chinese gentleman was appointed principal, and Miss Bremer is now school treasurer and in charge of the glish department.

Dr. MARGARET C. RICHEY.
St. Faith's School,
Yangchow, Ku, China.

Editor's comment:

We are glad Dr. Richey's letter had such a generous response from our readers. But we suggest they write and consult her before sending additional parcels on which duty may have to be paid.

Reprints Wanted

TO THE EDITOR: Could you send us 700 reprints of the "Statement of Faith and Order" printed in the April 4th issue of THE LIVING CHURCH?

(Rev.) THOMAS A. FRASER.
Alexandria, Va.

Editor's comment:

If a sufficient number of orders for his article is received, we shall have a reprint of it. The price will be determined later.

A Magnificent Response

TO THE EDITOR: I should like you to know of the fine response there has been to my request for copies of THE LIVING CHURCH and other literature of the Episcopal Church. I have received not less than 34 replies to my request [L. C., November 9, 1947].

In addition to copies of THE LIVING

CHURCH, we have received copies of Advance, the Albany Churchman, Forth, the New Start, Cowley, Hinterland, Portsmouth, Benedicite, the Holy Cross Magazine, Forward Day by Day, and the Record. We have also received several books of great interest, including the Constitution and Canons of the Protestant Episcopal Church, biographies, and books on Church history.

All copies of THE LIVING CHURCH not needed for our use we are distributing to clergy of this diocese, as a practical means of spreading and cultivating interest in the Church in the United States, thus forming a closer link between two of the Churches in the great Anglican Communion.

(Dom) AELRED OGDEN, OSB.

Carriacou, via Grenada,
British West Indies.

"The Crisis of Our Times"

TO THE EDITOR: I am sure you have received many favorable comments on the three most excellent articles by the Hon. Francis B. Sayre [L. C., April 4th, 11th, 18th], and on your editorial, "Must We Have War?" [L. C., April 11th]. In my opinion, this is religious journalism at its best.

In these days of world crisis, divisive differences within our own body should be soft-pedaled and all sectarian differences played down, in order that full stress may be placed on the part the Church must play if our civilization is to be saved.

(Rev.) F. C. BENSON BELLISS.
Pasadena, Calif.

Marriage Discussed

TO THE EDITOR: The Rev. Canon Day in the "Question Box" of April 11, 1948, says, "The woman's former marriage and divorce do not concern the Church at all."

This is an erroneous statement. A marriage is a marriage no matter what attitude Rome may take on the matter.

The canons in this Church do not lend themselves to any such interpretation.

Miami, Fla. (Rev.) G. I. HILLER.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

- Is it proper for a bishop to use his crozier when officiating outside his own diocese, for example at the consecration of a bishop?

A bishop acting as one of the consecrators uses his pastoral staff at all the places in the service where he would do so in his own diocese. This includes the procession to and from the altar. The presenting bishops, anciently the co-consecrators, use their staves during the procession to the altar, and until the new bishop is consecrated, after which they give them up. The new bishop, after the presentation of the staff immediately releases it to his chaplain and does not use it again till it is handed to him for the blessing. He walks with it in the procession from the altar.

A bishop ordaining in the diocese of another bishop would nevertheless use his staff at the regular places in the ordination service, but not in the Eucharist, even though ordaining for his own diocese. If the diocesan has given the visiting bishop the privilege of occupying the throne; this implies the use of the staff as well at all times when the diocesan would use it. Of course the visiting bishop in either case carries his staff with the crook turned toward himself to signify that he claims no ordinary jurisdiction.

- When is an "altar" an altar of the Church?

It becomes an altar in every sense when it is erected by a congregation of the Church for the celebration of the Holy Eucharist, and has been blessed for that purpose by the bishop, or by a priest to whom he has given a faculty to act for him in the matter.

It also becomes such an altar when, having been set up as described, it is regularly used by a priest and his parish, although, for some reason, no such consecration is possible. But the defect in its consecration should be corrected as soon as it can be done.

- How should a parish-house altar (usually on the stage) be treated or cared for?

It should be provided with a cabinet or other enclosure which will completely conceal it from view when not in use, and when so enclosed it should be ig-

nored, except that it should not be leaned upon, or have anything placed on its enclosure. When opened out and properly furnished and vested it should be reverenced and in general treated exactly the same as the permanent altar in a church.

- Approximately how many old Greek manuscripts were available to the translators of the Authorized Version? Is it known how old the most ancient extant manuscript is?

The 1611 translators seem to have relied primarily upon the printed Greek texts of Erasmus (1516), Stephan (1550), and Beza (ten editions from 1560 to 1598). That which they followed most closely was Beza 1598 though they sometimes accept the readings of the earlier editors in preference to his. Sometimes they prefer the readings of the text published by Cardinal Ximenes or of the Latin Vulgate. They seem to have made no use of the manuscripts available to them in the libraries of the universities; at least Scriven (1908) finds no variations from Beza that cannot be traced to one of the printed texts.

Erasmus used two manuscripts which were in Basel at the time. The old dates from the 10th century. Stephan had access to fifteen manuscripts, of early enough to be written entirely in capitals, technically called an "uncia" manuscript. This was the Codex Bezae usually referred to as D, written in the 6th century. It was obtained by Beza from Lyons in 1562 and presented to him to Cambridge University in 1584. He made great use of it in his revision of his printed text, and it was certainly accessible to the Authorized Version translators, though they seem to have made no independent use of it. The great Vatican manuscript B, dating from the 4th century, was known to be at Rome at this time, but no reliable edition of it was obtainable till some centuries later.

At the present there are thirty-six such uncials known, dating from the 4th to the 10th centuries. They are not, of course, all complete. B, in the Vatican Library, is probably the oldest. The New Testament part of it is approximately complete up to Hebrews 9:14.

The Living Church

SUNDAY AFTER ASCENSION DAY

GENERAL

NATIONAL COUNCIL

opt \$3,650,000 Budget; discuss Evangelism

By ELIZABETH McCRAKEN

The greater part of the time of the April National Council meeting, held at Aubrey House, April 27th to 29th, was given to discussions of the budget for 1949, on the report of the Committee of Reference concerning the American Church Institute for Negroes, and on plans for the continuance of the campaign of evangelism.

The debate on the budget began immediately after Dr. Lewis B. Franklin, treasurer of the council, presented his report and moved that the budget for 1949 be \$3,650,000, a 3% increase over the budget for 1948, which was \$3,560,000. The figure of General Convention for 1949 was \$3,900,000. Bishop Haines of Iowa, the first speaker, said:

"I object to this budget. I move that the amount be \$3,900,000. The dioceses are taking up their minds before the Every Member Canvass. They should be given an opportunity to try for the larger increase over 1948."

The Presiding Bishop spoke next:

"We are likely to raise more with the smaller increase than with a larger one. Asking too much kills incentive because the dioceses can't do it. Some of them are doing all they can right now."

Bishop Peabody of Central New York took up this last idea, saying:

"When we talk of tempering the wind in dioceses, it brings up the question of the dioceses that do not meet their quotas: what are we going to do about them? In Central New York we had parishes that did not raise their apportionments. We conferred with them, and encouraged them; and in three years they did it. I don't know whether this can be done in dioceses, but it can in parishes. We have done it."

Bishop Mitchell of Arkansas reminded the council of the method used by the council in its early years:

"We worked on an adjustable quota until it drove us hay-wire. When we returned to the regular quota system we got better results. People knew exactly what was required. The solution of meeting the budget lies in something else than juggling the figures."

April Council Meeting

The National Council at its April meeting:

Adopted a budget of \$3,650,000 for 1949;

Discussed the American Church Institute for Negroes; action to be taken at the October meeting;

Discussed the program of evangelism, hearing suggestions from several members; and released an appropriation of \$100,000 for Huachung University, China.

Bishop Nash of Massachusetts, spoke for the diocese, which habitually over-pays its quota, saying:

"Our diocesan treasurer would draw a long breath and try to raise the full General Convention figure of \$3,900,000, if we should decide to have that instead of the figure of \$3,650,000 recommended. But I doubt if it could be done. Another point: it is a gruesome procedure to make a budget and then cut it. It is gruesome for the Church at home and often tragic for the Church in the field. We shall get less 'sales resistance,' if I may use the term, with the lower figure. It might be possible to raise 3% more than the budget for 1948."

Bishop Mitchell now said:

"I favor the lower figure of \$3,650,000."

Bishop Carpenter of Alabama disagreed, saying:

Departments

BOOKS	22	GENERAL ..	5
DIOCESAN ..	29	LETTERS ..	3
EDITORIAL ..	15	Q-BOX ..	4

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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"We are now only half as good as we were a few years ago. It might be a desirable thing to shock people into giving more. I am in favor of the larger figure of \$3,900,000. There is a definite increase of enthusiasm among laymen. They say: 'Why don't you ask more of us?'"

Bishop McKinstry of Delaware made another suggestion:

"I think we should do this at the General Convention. We are not equipped now to do it. Here at the National Council we have only two field secretaries. We can't go out and 'shock' the Church now, nor do more missionary education — which is the main thing needed."

Bishop Haines said:

"May I ask how we are going to get people better informed by the time General Convention meets, unless we have a larger budget now?"

Bishop Whittemore of Western Michigan replied:

"We met our increased quota for this year in my diocese. We still have untouched areas. I hope that we could meet an increased quota for 1949 through work with these."

Bishop Nash brought the discussion back to the main question, by saying:

"The question is not an increase in the budget but the amount of it."

The Rev. Dr. Robert A. Magill of Southwestern Virginia, the next speaker, said:

"Our people don't do so badly. Think of the Presiding Bishop's Fund for World Relief. General Convention's figure for the budget is not sacro-sacred. What I would ask is: who is going to give the amounts needed to meet the quotas of the dioceses that can't meet their quotas: the dioceses that now can and do over-subscribe, or the dioceses that might over-subscribe? We have at the present time, out of 88 dioceses and districts, 24 that over-subscribe, 52 that pay their full quotas on the dot, and 22 that pay less than their mathematical quotas. Who is going to make up the deficit of that 22?"

The Rev. Robert R. Brown of Texas asked:

"Does this budget meet the needs of the departments of the National Council?"

The Presiding Bishop answered, saying:

"No, it would have to be tripled or quad-

rupled to do that. I should like to say something about increasing the budget beyond a figure possible to raise. Take Massachusetts, for example, or Pennsylvania, which now over-subscribe. Massachusetts has never missed its apportionment. If it should fail, even once, that would break something and discourage the diocese. We must be practical, and think of how we can get the most money. If we ask what can't be done, we shall not get what we may get by setting a figure that all dioceses can try to reach. Some may even over-subscribe that figure."

The question was then put to vote. The amount of \$3,650,000 recommended by the treasurer was then carried, instead of the larger figure of \$3,900,000, set by General Convention.

Other Financial Matters

The sum of \$100,000 previously appropriated from the R&A Fund for new buildings at Huachung University, China, was released, to be used when conditions justify proceeding with the construction. Patterson School for Boys was granted \$7,000 toward remodeling Gard Hall, making possible putting in a new program for the autumn term.

Regarding Seabury House, the Presiding Bishop reported that about \$75,000 would be required to carry it until the 1949 meeting of the General Convention. This sum will cover necessary repairs, painting, remodeling houses on the estate for members of the National Council staff, who will pay rent; and cover \$5,000 spent earlier for necessities, such as linen, kitchen equipment, a tractor, and other such items. The Presiding Bishop pointed out that the rent from the various houses will, in due course, build up an endowment. If, in time, other houses are built on the estate, perhaps in memory of great persons of the Church, the financial problems of Seabury House will be almost solved.

American Church Institute

Two hours of the April meeting of the National Council were devoted to the presentation and discussion of the report of the Committee of Reference on the American Church Institute for Negroes. It will be recalled that the council, at an earlier meeting asked the Committee of Reference to carry out the mandate of General Convention, expressed clearly in these words: "That the National Council is directed to make a study of the American Church Institute for Negroes as to its corporate status, in its relation to the General Convention, National Council, and the affiliated institutions, and report its recommendations resulting from such study to the next General Convention." Bishop Peabody, chairman of the committee, had the help of independent surveyors in

making the study. Bishops Dagwell of Oregon, Haines, Mitchell, Dr. Louis H. Foster, and Dr. Don Davis, controller of Hampton Institute, in addition to the work of his committee. The report, 15 mimeographed pages in length, read by Bishop Peabody gave detailed information, resulting from the study, and drew the following two conclusions:

"(1) The continuance of semi-autonomous agencies, undertaking to act on behalf of the Church at large, becomes open to question, especially where their functions overlap those of regularly established departments and divisions of National Council, as does the American Church Institute for Negroes. Further, the bulk of the current income of the Institute is appropriated to it by the National Council, which should have authority and responsibility in the disposition of these funds.

"(2) National Council has taken over and expanded the fund-raising and appropriating functions of the old Board of Domestic and Foreign Missions, and in so doing is acting for the Church at large in a more widely and directly representative capacity than did the old Board of Missions. Its right and obligation to act in the interests of the whole Church, as contrasted with agency or regional interests, is more definite and authoritative than under an earlier dispensation. For example, in allocating funds to any institution National Council should study carefully such matters as diocesan and local support and coöperation, the concentration of Negro population, and acute educational and social needs which the Church can best serve with the money at its disposal."

Bishop Peabody wished to have emphasized with italics this sentence from the report:

"It should be stressed that the Committee was in no way trying to evaluate or make specific recommendations regarding

the management of the individual institutions sponsored by the American Institute for Negroes, but rather to study the American Institute for Negroes itself."

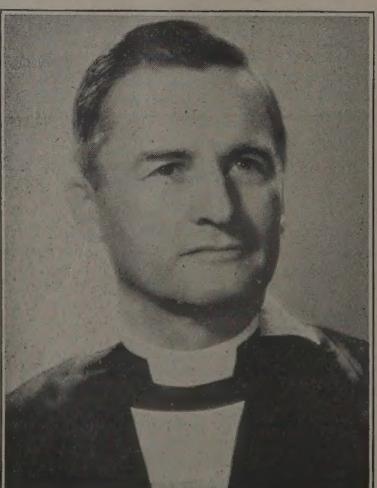
The report then went on to say that the institutions sponsored by the institute are a theological school (Bishop Payne Divinity School), a hospital school of nursing, two four-year academic colleges, a college center, a combination secondary school and junior college, and two secondary schools. Then came statement as to the regrettable want of positive concern in the educational programs and standards of the institutions, to the lack of constructive interest in religious education; and as to financial and business forms of supervision, which were felt by the committee to be too detailed and arbitrary. The conclusions drawn by the committee were:

"(1) Since the Church now has organized and centralized leadership in the National Council and its officers, we believe that the functions now carried on by the American Church Institute for Negroes should be resumed by the National Council. (2) That the Episcopal Church should take due cognizance of the current status of the American Negro, and should further recognize and encourage local leadership, Negro and White, in the planning and management of the institutions. (3) That the Church is justified in maintaining on those institutions which render a unique special service. (4) That the National Council has an obligation not only to the Church but to its Negro members to exercise a more positive role in the expenditure of the large sums it grants these institutions. A consideration of the budgets of the various institutions instead of lump appropriations is desirable."

These conclusions were followed by five resolutions, at the very end of the long report:

"Be it resolved: (1) That the National Council exercise its prerogatives and elect a Board of Trustees from its membership as provided by the charter. (2) That such board assign the American Church Institute for Negroes to the proper department of the National Council, which would receive adequate funds from sources formerly available to the American Church Institute for Negroes in order to enable it to do its work efficiently. (3) That such board transfer the assets of the American Church Institute for Negroes to the National Council. (4) That such board dissolve speedily as practicable the American Church Institute for Negroes with disregard to obligations toward employees and dependents and to the preservation of legal and financial interests. (5) That the National Council express its full appreciation to all those who have served this cause through its years of pioneering and also for the devoted services of present officers, directors, and contributors."

The debate was begun by Jackson A. Dykman of Long Island, who took up a statement in the report, made by Ju-



BISHOP PEABODY: Chairman of committee to study American Church Institute.

GENERAL

Davies, legal advisor to the committee, that the board of trustees of the American Institute for Negroes had been legally constituted for some years, though a by-law which contradicts the original charter, relating to the membership of the Board. Mr. Dykman said:

"I don't agree with my brother Davies at this board is illegal. No court in the world would go to the extent of saying that is illegal."

Louis J. Hunter, treasurer of the institute, who had been invited to attend the meeting of the National Council, is now asked to speak to the report. Mr. Hunter said:

"The original charter has been amended, so the consideration of the legality of the board of directors is not necessary. I would like to say further, about this report:

"None of us saw it until it was passed around here today. We did not know that was to be submitted today until we got a telegram, asking us to be present. It is unfortunate that the Committee of Reference did not seek the counsel of those with years of experience in the work—even if it had been merely to have listened to us."

"I don't see how you can dissolve the institute. It is an independent corporation. I don't see how the assets could be turned over to the National Council. They were given to the institute. The National Council couldn't grab them."

"These considerations are academic. I am concerned with something more important. There are 400 Negroes in the schools of the institute. I am thinking about them. I am concerned also with the effect on the Negroes in the South, students whom we are trying to train as leaders in the South. I am thinking about the effect on the church in the South—not mentioned in the report. The Southern bishops and the southern dioceses regard the institute as an important part of their work and their interest."

Mr. Dykman then said:

"I have been reading the resolution of General Convention. It merely provides that the National Council be asked to make a study and present a report. As Mr. Hunter says, we can't do what these resolutions of the report set forth, either under the mandate of General Convention or under the civil law."

Bishop Peabody explained that there were two sides to the question, saying:

"First, there is the value of the institute. Second, there are the legal aspects. Frankly, the American Church Institute for Negroes is a very great issue in the church. Many churchpeople, interested in Negroes, think that the National Council can do a better job than the institute. That job was once done by the American Church Institute for Negroes; but the way it was done is old stuff now."

Bishop Nash now asked:

"Didn't General Convention tell us to study and report to General Convention? I am only asking, wondering if we can study and report to ourselves, the National Council."

The Rev. Robert A. Magill of Southwestern Virginia said, though not in reply to Bishop Nash's question:

"The study shows that the National Council abrogated something that we had no right to abrogate . . ."

Mr. Dykman spoke again, saying:

"The institute has been in existence since 1906. It is perfectly apparent that General Convention has not told us to do what these resolutions would have us do. All General Convention directed was that National Council study and report to General Convention. It would be illegal for us to close up the American Church Institute for Negroes and take over the assets. Court action could, would, and should be taken, if that were proposed."

The Presiding Bishop interposed, saying:

"May I say a word? What we want is the best work for Negroes. I suggest that the American Church Institute for Negroes and the National Council have a joint committee of their own lawyers to report on the legal situation; and another joint committee to report on the church's work for Negroes; both to report at the next meeting of the National Council."

E. Townsend of New Jersey expressed a layman's point of view:

"The legal matters are unimportant and can't be understood by a layman like me. The question is: are we doing the best we can for the Negroes under the present setup?"

Bishop Mitchell reminded the council of another fact:

"The officers of the institute can clear up the question as to whether the institute is independent or subsidiary to the National Council."

Mr. Hunter did clarify the issue, saying:

"We are an independent organization, under a state charter. But we are closely affiliated with the National Council. We depend upon the Council for a large part of our appropriation."

The Presiding Bishop returned to the suggestion he had made earlier, saying:

"We are not in a position to act today, either legally or out of courtesy to the institute. I am on the Board of the Institute and on the National Council—both. I don't feel that we can do anything today. We need more time to consider—for both boards to consider. Does Bishop Peabody agree?" [Turning to the Bishop of Central New York.]

Bishop Peabody said respectfully but firmly:

"Not quite. We are all here and representatives of the institute are here. I hope that we may continue the discussion . . . I wish you would ask the director of the institute, Dr. Bentley, to speak."

The Presiding Bishop so did, and the Rev. Dr. Cyril E. Bentley came forward and said:

"I cannot teach you in fifteen minutes what it has taken me fifteen years to learn. The American Church Institute for Negroes was founded by Southern bishops, who said: 'Let's do something for Negroes, before the final Resurrection Day.' In every way we use the partnership principle in our schools, helping them to plan, to raise funds, and in any way we can. They do, and we do all that we can with the money we have. Our worst problem is in buildings and equipment—which money could solve, if we had the money. Our schools meet the state requirements as to educational standards. As for religious education, we have chapel services once a day always, and often twice a day. Our chaplains are appointed by the bishops of the dioceses where the schools are."

Alexander Whiteside of Massachusetts asked:

"Assuming the possibility that the institute would turn over its property to the National Council, do you think the council could do the job of the institute?"

Dr. Bentley replied:

"I don't know. I do know what the institute is doing. I don't know what the National Council would do."

Bishop Peabody expressed here the opinion that the work would be better done by the council than by any separate organization. He then asked Dr. L. H. Foster, [a Negro] president of Virginia State College, to speak. Dr. Davis made a rather long speech, saying in part:

"I am not entirely uninformed. I was at St. Paul's [Polytechnic Institute, Lawrenceville] when the institute was founded. I have kept in touch with St. Paul's and with Bishop Payne Divinity School, often visiting them with reference to applications for funds from foundations in the North. In all my association, it was never brought to my attention that any Negro wanted to be on any board of the institute. Such a wish did not exist . . ."

"I have been struck with the slowness with which our church has made progress in Negro education, in the South. Why? Much of it is due to the philosophy behind the way that the American Church Institute for Negroes administers the schools. The institute does the planning which the architects should do. They are visitors, who come once or twice a year from the board. That is not enough for cooperation with the schools . . ."

"Negroes are treated like adolescents. If I were treated like a juvenile I couldn't do my work. You hear White people say that the Negroes are an adolescent race, difficult to train. Some people in the South

don't want the Negroes educated, they say it makes them uppity. I know the institute thinks that it has co-operation with the schools, but the schools don't feel it. Some board members think, and say: 'There is little change in Negroes since the Civil War.' It is that philosophy that holds things back."

Dr. Franklin secured the floor when Dr. Foster ended his speech, and said:

"We are asked: 'What can we do?' Here we have two corporations, with good will between them. There is no reason why the two cannot be consolidated. Aside from that, the institute receives 90% of its support from the National Council. We all ought to think of that. We can move now, without thinking too much about legal technicalities. I should like to move now, and not wait until October."

Bishop McKinstry, the next speaker, said:

"I have never attended a meeting of the institute board when there was not an agenda and attention to it. There seems to be a feeling here against the institute. We don't want to be like the Russian who burned down his house because there was a leak in the roof."

The Rev. Dr. Niles Carpenter, dean of the School of Sociology of Buffalo University, was asked to give his views. Dr. Carpenter said:

"It seems to us of the committee that the National Council is better equipped now to take over the work of the institute than the old Board of Missions was to do it in 1906. There would be economy in the proposed merger. My main point is this: the world is moving fast. The interest in race relations is intense. It is no longer our own private concern. What we do to ameliorate the life of the Negroes is important not only for us but also for the whole nation. I most urgently hope that the matter may be taken in hand—not let drop, to be taken up again in October."

There was a little more discussion, after which the following resolution was unanimously adopted:

"Resolved, That this report be referred (1) to the trustees of the American Church Institute for Negroes for study and a reply; (2) to the members of the National Council for detailed study; (2) to the legal counsel of the Domestic and Foreign Missionary Society, and Messrs. Whiteside and Dykman for report on the legal aspects. And be it further

"Resolved, That the Presiding Bishop be asked to appoint a special committee which shall confer with a similar committee of the American Church Institute for Negroes and report at the October meeting."

Evangelism: Progress and Plans

At the final session of the April National Council meeting, the Presiding Bishop started a discussion of evangelism by saying:

"I should like to say a word about evan-

gelism. We said in the beginning that the campaign was not to be a statistical campaign, nor a pressure campaign. It was to be a long-range effort. The general summary of the campaign to this date is something like this: the attempt to do anything was spotty. Some people did nothing. Where anything was done, the response was fine. Every bishop gave splendid instances of what happened. I wish Bishop Mitchell would tell about what happened in Arkansas."

Bishop Mitchell did, saying:

"It is amazing what was done. One rector of a parish in which there are 107 families thought, at first, that he couldn't do anything for lack of qualified visitors. But he got 38 visitors. They made their calls, doing the best they knew how. The results were fine: 31 actual prospects for Confirmation, now 45; 8, for Baptism. There was an increase of 25% in attendance at services. Those 38 visitors, one third of the whole parish, were decidedly affected; and the whole parish was helped. The point I want to make is that the rector used persons for visitors who were only mildly interested, though they were the best he had for the work. They are enthusiastic evangelists now."

"What next? We can't keep on pushing programs at the clergy. The great difficulty has been that too few Churchpeople know enough about the Church to go out and tell about it. For next year, we might plan to build up in parishes, classes, where Churchpeople could be taught and trained."

Bishop Carpenter of Alabama spoke next, saying:

"Laymen down our way have taken a great deal of interest. Our Confirmation classes are larger than ever before. We have a committee of laymen, with a layman as chairman, to continue the work. They concentrate on the return of the lapsed, new recruits, family prayer and Bible reading."

Samuel S. Schmidt of Harrisburg, president of the Brotherhood of St. Andrew, made a contribution to the discussion, when he said:

"The members of the Brotherhood want to practice and to be taught. A man goes out to evangelize. He comes back to ask how to do it better. Begging the pardon of the Bishop of Alabama, they don't want classes. They call them Church-ianity. They want help in learning more about Christ-ianity."

The Rev. John S. Higgins of Minnesota spoke of what happened in his parish:

"There is a story in the Bible about a messenger who ran, but didn't have a message to carry. At Gethsemane Church we are trying to tell our people what message to take."

The Very Rev. James W. F. Carman of Arizona said:

"At Trinity Cathedral, I met with the

men who went out. We talked over what they were going out to do. Our results were fine."

Bishop McKinstry of Delaware had described the procedure in his diocese:

"We have had very successful School of Religion. They have tripled the membership in several parishes."

Dr. Clark G. Kuebler, president of Ripon College, spoke to the same point

"You can't do a thing without starting out with teaching. The best evangelist is the instructed person."

Bishop Nash added:

"As a teacher, I think one can teach only when people have tried to do something and found that they had to learn how."

Mr. Schmidt spoke again here, saying:

"It is the same in my experience. People will ask to learn after feeling the necessity for it."

Bishop Haines led the discussion in another direction, saying:

"We can't assume that the emphasis of last Lent is going to carry on. We need to stimulate. Also, we mustn't spring things too late, as we did last year. We should begin now, with Advent in mind."

The Presiding Bishop mentioned a major difficulty:

"We all know that we have road-blocks. If you can't get past the bishop of a diocese, or through to the people, past the rector, you can't do much. The success of the 29th of February was that we spoke directly to the people. They heard, with no one saying too much about the effort they were asked to make, or telling them they couldn't possibly do it. But I don't see that beginning rather late prevented the Church-wide Corporate Communion on the First Sunday in Lent from being held in more places. I could have done it, when I was a rector, with one week's notice. It would be very simple to make the Holy Communion Service on the very next Sunday a Corporate Communion of the whole parish, just by giving notice and speaking of it in church on the preceding Sunday."

Bishop Haines spoke again of the time element:

"We had two clergy conferences last year: one in June and one in September before we heard of the campaign of evangelism. I organized another clergy conference, after the meeting of the House of Bishops; but we could have done more if we could have taken it up earlier. I think inertia is often due to poor planning here at the National Council. Material comes too late."

Bishop Carpenter agreed, saying:

"Unless we have material for the year before September, when our year begins we can't use it well, if at all."

The Presiding Bishop created a division at this juncture, by asking the council at large:

"What would any of you do if he were residing Bishop?"

Bishop Bentley, vice-president of the council, said promptly:

"Recommend study of the Prayer Book, and use of it. Next year is the 400th anniversary of the Prayer Book. Were I residing Bishop, I would put study and use of the Prayer Book as the program 1949."

Dean Carman said:

"I would suggest the consideration in event of the findings of the Lambeth conference."

Dr. Franklin said:

"I have taken courses in the Prayer Book: who wrote this collect and when that office was first used. What we want an answer to: 'Lord, teach us to pray.' The emphasis should be on prayer, not on the Book, but on what is in the Book. I could do something along that line, if were Presiding Bishop."

Dr. Higgins said:

"Were I Presiding Bishop, I'd send outlines of a School of Religion, with a simple outline of instruction on the Faith of the Church, for people who know little or nothing about the Church."

Mr. Look drew the attention of the council back to the time element, saying:

"If I were Presiding Bishop, I would appoint a Timing Committee, to see that things got to rectors before they have made their plans. Plans now come from the National Council after rectors have got far along with their plans. They haven't time to examine the material just then. It waits around for six months, and, by then, it is too late to do anything with it."

The Rev. Dr. John Heuss, Jr., director of the Department of Christian Education, had the last word of this discussion on evangelism, saying:

"The Department of Christian Education is working on this dual plan of teaching, and the taught going out to tell what they have learned. Educational plans should be aimed at the home—the Christian family, studying the life of the Church together. We have two plans for next year: a course on Christian marriage and the Christian home, to be given in the Epiphany season; and a simple course on the Prayer Book, for use in Lent. The first course will cover four sessions; the other, five. We should like to see the program extend through the triennium; but we are making this beginning."

EPISCOPATE

The Rev. Hamilton West Elected Coadjutor of Florida

The Rev. Edward Hamilton West, rector of St. Paul's Church, Augusta, Ga., was elected Bishop Coadjutor of the diocese of South Florida on April 28th at a special convention, meeting at St. John's Church, Jacksonville, Fla. Election was reached on the 12th ballot.

The Rev. Mr. West was born in Birmingham, Ala., July 25, 1906, the son of Edward Hamilton West and Clarine (Buell). He was graduated from Birmingham-Southern college in 1926 with the B.A. degree; from the Virginia Theological Seminary in 1931, with the B.D.; and from the University of Idaho in 1934, with the M.A. Bishop McDowell of Alabama ordained him to the diaconate in 1931, and Bishop Barnwell of Georgia ordained him to the priesthood in the same year. He was married to Miss Charlotte Matthews in 1933. During his ministry, the Rev. Mr. West has been priest in charge of St. Agnes' Church, Sandpoint, and St. Mary's Church, Bonner's Ferry, Idaho; rector of St. Mark's Church, Moscow, Idaho; chaplain of the University of Florida; and rector of St. Paul's, Augusta, since 1941. He has served as a deputy to the General Conventions of 1943 and 1946,

and has been a member of the National Council since 1945.

Dr. Barth Accepts Election as Coadjutor of Tennessee

The Rev. Dr. Theodore N. Barth, rector of St. Paul's Church, Augusta, Ga., who was elected Bishop Coadjutor of the diocese of Tennessee on April 20th [L. C., May 2d], has accepted the election.

Subject to the necessary consents from the House of Bishops and the diocesan standing committees, the Presiding Bishop will take order for the consecration. It is hoped that Dr. Barth may be consecrated in early autumn.

CANADA

Anglicans, United Churchmen Asked to Study Ministry Proposal

The Most Rev. George F. Kingston, Primate of the Church of England in Canada, and the Rev. T. W. Jones, moderator of the United Church of Canada, have sent a joint letter to their constituents exhorting them to study the proposal for "a mutually acceptable ministry."

The proposal has been recommended by a joint commission of the two communions and represents the latest step in their negotiations toward union.

In their joint letter the two Church leaders declared that no plan of corporate reunion can be formulated "until certain preliminary problems of importance have been examined."

"Whether the plan proposed for a mutually acceptable ministry should prove acceptable or not to both communions," they said, "the proposals certainly call for an earnest study on the part of both ministers and people. It is only by such study that it will be possible to find out the true mind of the Churches concerned."

[RNS]

BALLOTTING FOR THE COADJUTOR OF FLORIDA

	<i>First</i> <i>C L</i>	<i>Second</i> <i>C L</i>	<i>Third</i> <i>C L</i>	<i>Fourth</i> <i>C L</i>	<i>Fifth</i> <i>C L</i>	<i>Sixth</i> <i>C L</i>	<i>Seventh</i> <i>C L</i>	<i>Eighth</i> <i>C L</i>	<i>Ninth</i> <i>C L</i>	<i>Tenth</i> <i>C L</i>	<i>Eleventh</i> <i>C L</i>	<i>Twelfth</i> <i>C L</i>
Hodgkins, H. B.	13	22	14	28	16	27	20	27	19	38	19	42
Schilling, C. F.	4	4	4	4	3	4	1	4	0	0	4	1
Alexander, G. M.	3	27	6	47	7	51	8	56	10	59	12	59
Jones, Girault	2	2	2	5	2	5	6	2	1	0	1	0
Walthour, J. B.	2	11	2	6	2	3	1	2	0	1	0	1
West, Hamilton	2	1	2	0	1	0	1	0	2	0	3	0
Williams, M. F.	2	3	1	1					0	1	9	55
Yerkes, Fred	2	2	0	1	0	2	0	2	0	6	8	15
Ludlow, T. R.	1	1								0	1	1
Leatherbury, D. B.	1	9	1	1	1	0					1	0
Wakefield, F. B.	1	6	2	7	2	7	2	6	2	4	1	2
Howe, R. L.	1	3	1	2	1	0	0	5		4	1	5
Byrne, T. D.	0	7	0	6	0	6				2	2	1
Lowery, V. G.	0	4							0	1	2	0
Chalmers, A. R.	0	4								1	2	3
Rose, D. S.	0	2									1	1
<i>Votes Cast....</i>	34	108	35	108	35	105	35	107	35	106	35	108
<i>Necessary to elect ..</i>	18	54	18	54	18	54	18	54	18	54	18	54

FEDERAL COUNCIL

Present Peace Statement to President Truman

An immediate change in the "present prevailing mood which makes for war" was urged in a statement presented to President Truman at the White House April 30th by representatives of the Federal Council of Churches.

In conferring with the President, the Church leaders said the 25 member Churches of the Federal Council were determined to do everything in their power "to check the forces that have pushed mankind to the brink of international conflict."

Entitled "A Positive Program for Peace" the statement made five recommendations for averting war "without yielding sound democratic principles." These were (1) do not tolerate any complacency about war; (2) combat a mood of hysteria or blind hatred; (3) reject fatalism about war; (4) oppose primary reliance on military strategy to

meet Communist aggression; (5) press for positive program which have immediate possibilities for peace and justice.

Before being presented to the President, the peace statement had been approved by the Federal Council's executive committee at a special session held in New York City. It was prepared by the Committee on Policy of the Department of International Justice and Goodwill, under the chairmanship of John Foster Dulles.

In their statement, the Church leaders urged the government and people of the United States to move toward goals for peace which "flow directly from our Christian faith and its requirements for relations of mutual helpfulness and good will among men." These goals, they said, were greater economic well-being throughout the world, greater emphasis on increasing social welfare, and the protection of human rights within the framework of the United Nations.

The statement also recommended that the avenues of diplomatic conversation between the Soviet Union and the

United States be kept open and used.

"The American people," they continued, "in conformity with the principle of democratic government, should not permit policy making to pass predominantly into the hands of those who think primarily in military terms, as seems to be the case today."

"Our people and government should not feel satisfied with merely military measures but should diligently develop and carry through programs of an economic, social, political and moral character. Thus, the real security of the United States and of the world may be safeguarded, and war may be averted."

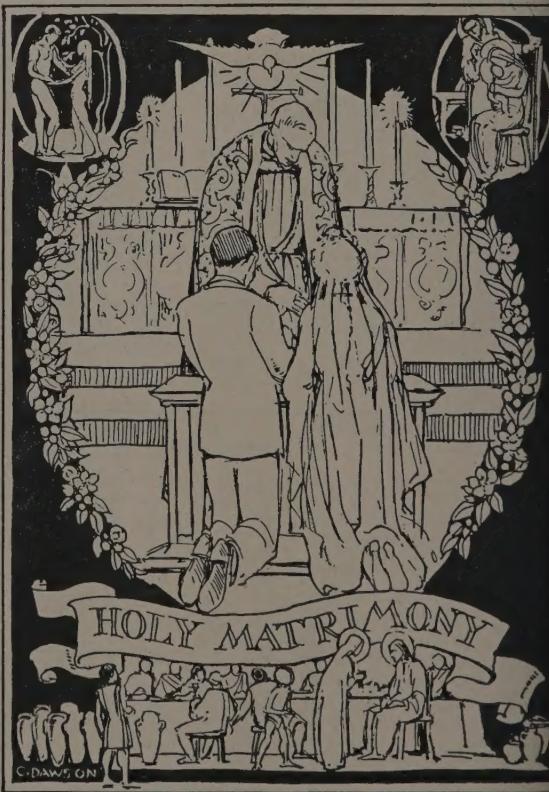
Among the delegates from the Federal Council who called on President Truman were Methodist Bishop G. Bromley Oxnam of New York; Bishop John S. Stamm, Harrisburg, Pa., of the Evangelical United Brethren Church; Bishop Dun of Washington; Dr. J. R. Cunningham, Moderator of the Presbyterian Church in the US (South); and Dr. Walter W. Van Kirk, a secretary of the Federal Council of Churches. [RNS]

HOLY MATRIMONY*

MATRIMONY alone among the sacraments is pre-Christian in its institution. It was "ordained of God in the days of man's innocency," and the effectual ministers of the sacrament are the man and woman, making vows in the presence of witnesses, of lifelong fidelity. The solemn taking of each other as life partners is the essential part of marriage, and the sacramental grace is the strength to keep these vows, to be true to each other in Christ, and to bring up children in the reverent love of God. Marriage was always "a holy estate," but Christ gave to it His particular sanction by His presence and first miracle at Cana (St. John 2: 1-11); and by His childhood and first years at Nazareth, He hallowed family life forever.

NOTES ON THE PICTURE: Matrimony becomes holy when those desiring to marry each other call upon the Church to bless their union. This, God the Holy Spirit does through Christ who so definitely ordained this honorable estate of men and women; and so the Dove of the Holy Spirit hovers again in this picture, bringing God's blessing upon the marriage pictured here. The surrounding picture shows the first marriage in the Garden of Eden, when Adam took Eve. We see also the Holy Family of St. Joseph, Our Lady, and the Christ Child; and in the lower picture we have the marriage at Cana of Galilee which Christ Himself adorned by His presence. The wreathing here is of orange blossoms—most appropriate! The two lighted candles on the altar indicate that a Nuptial Eucharist, quite properly, is to follow the marriage ceremony.

*This is the sixth of a series of seven illustrated articles on the sacraments, adapted from a set of seven cards published by Ammidon and Company and reproduced in *THE LIVING CHURCH* by permission of the publisher.



"Letters to Young Churches"

Reviewed by the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

NOW and again a book appears that is an event, and such an event has occurred this spring in the appearance of J. B. Phillips' *Letters to Young Churches*. I want to talk about it in a way that is impossible in a regular review: hence these paragraphs. The publisher is Macmillan; the price £2.50.

Letters to Young Churches is a translation of the New Testament Epistles. The title itself is a *mot juste* indeed: or not only were the "churches" to which the Epistles were originally addressed "young" at the time; the Catholic Church of the ages is still young. Dr. Toynbee is instructing us in the necessity of revising our whole "time-scale." We must enlarge it vastly, and in such a way that we shall quit calling the first century A.D. "a long time ago." It isn't a long time ago: historically it is only yesterday. Christianity is a very new thing in the world. And where Christianity is true to itself and under full scale operation it is even younger in spirit than it is in years, since Christ is forever making things new. As C. S. Lewis reminds us, we need to regard ourselves as early Christians, since that is actually what we are.

To that end this new translation ought to be of inestimable help. It has the freshness of the morning upon it. Phillips achieves this effect by making Paul and the other apostolic correspondents of the New Testament speak to us as they would speak if they were our contemporaries.

This is his first and great accomplishment. He succeeds where other modern translators have failed. At least, he has an enormous margin in the degree of his success. The American Revised, Goodspeed, and Moffat translations have their good points, and especially as exegetical helps. They are scientific translations in a sense that Phillips' is not. Phillips doesn't hesitate to paraphrase or expand liberally to draw out the thought, or what he believes was the thought, of the writer. This is perilous enterprise from which the professional scholar will usually draw back, and probably rightly. Phillips is interested above all in making every passage easily understandable and fully coherent. If the original writer was severely economical in his use of words, the translator must either carry over that parsimony into English, at the risk of not giving the thought a complete expression, or else he must supply what is lacking, at the risk of being

wrong in his supplement. Phillips always takes the latter course with its risk.

The story of the circumstances of this translation needs to be told. Fr. Phillips is a young priest of the Church of England. He did not do this job in a quiet, book-lined academic asylum. He did it in his leisure (!) moments dodging bombs during the Blitz of 1940. His church was destroyed by enemy action and he kept the manuscript under a steel Morrison shelter for protection. These circumstances seem to me worth noting, for the Epistles were originally written under roughly similar conditions: a fact which should never be far from the front of our minds when we read the New Testament. One may reasonably surmise that Fr. Phillips found it a little easier, while he was dodging bombs and because he was dodging bombs, to put himself imaginatively in the position of such a one as St. Paul (see II Corinthians 11:23f).

His finished work is indeed a happy issue out of afflictions. But before going on to look at some of the particular reasons for considering it an eminently happy issue, let us think for a moment about this whole matter of modern translations of the Scriptures. Most of us approach the question with some fogginess of mind and a good deal of sentimental prejudice. Who can deny it? The King James Version is "our mother's old Bible" and it is the version we will love and cherish and leave unread to the end. A lady once said to Dr. Goodspeed: "Why do you say we do not understand the King James Version? I have no trouble in understanding it." "Then," said he, "what does this mean: 'In his humiliation his judgment was taken away?'" She was silenced for the moment, but after half an hour she came back and said: "I think I know what that verse means. Can't you imagine a person being so humiliated as to lose his judgment?" Now, it is our belief that God caused all holy scriptures to be written for our learning: It follows that the Bible, if it is to teach us, must be in a language "understood of the people." Who understands the King James Version (A.V. for short), in and out and all the way through, today? Specialists in seventeenth century English, perhaps.

This sentimental attachment of ours is not entirely unreasonable. All deeply rooted sentimentalities, like all Catholic customs, have their own good reasons. As in this case: the time is not yet for the Church to replace the A.V. in litur-

gical usage. As the generations come and go, the Church may wisely see fit to retain for reading at public worship a version which grows more and more venerable as it grows less and less comprehensible. This is not the "blind folly of traditionalism" that liberal hot-heads of every age deplore. There is much value in a peculiar liturgical language that is no longer spoken in the marketplace. The Latin of the Roman rite and the now obsolete Slavonic of the Russian rite have their practical points, even their educational and didactic points; and the Anglican communion may choose to follow the course of retention of the A.V. for centuries to come, and for sound reasons.

But with that much agreed upon we must face one plain reality: some of our Prayer Book Epistles, as they stand in the A.V., can be little more than mumbo-jumbo to even the most enlightened hearer, e.g., the Epistles for Lent II, Lent IV, Lent V, Easter III, Trinity IV, and others too numerous to mention. The Epistle is read for plain edification, and more particularly the edification (up-building in the Faith) that comes with instruction in sound doctrine. But instruction requires comprehensible language, and the great A.V. very commonly is found wanting on this count.

What, then, can be done about this in church? My suggestion would be that the epistoller read the passage in a good modern translation in addition to the Prayer Book reading, especially when the A.V. is unusually troublesome. I have yet to see a modern translation that would be better for such use than Phillips'. It is the most genuinely modern of them all. By this I do not mean the slangiest or the raciest, but the most modern idiomatically. The translator has done an astonishing job of making Paul and the other speak to us in the sort of language they would certainly use if they were with us in the flesh. A few samples will make the point:

James 5:1. "And now, you plutocrats, is the time for you to weep and moan because of the miseries in store for you!" (A.V. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.")

Galatians 3:1. "O you dear idiots of Galatia, who saw Jesus Christ the crucified so plainly, who has been casting a spell over you?" (A.V. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose

eyes Jesus Christ hath been evidently set forth, crucified among you?"

Romans 12:2. "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity." (A.V.) "And be not conformed to this world; but be ye transformed by the renewing of your mind, that he may prove what is that good, and acceptable, and perfect, will of God."

Romans 15:1. "We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way." (A.V.) "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

But these few samples may have raised another question in the minds of some readers. What about style? These readings don't seem to be in the "Biblical style" at all. The objection is certainly understandable, and even reasonable. But it is sufficiently answered by the simple fact that there is no such thing as "the Biblical style"—at least, in the sense that the objector undoubtedly means. There never was. There is a King James style, meaning that the stately but rather stiff prose of the learned scribes of His Majesty James the First has its own peculiar flavor to us. Because we know the Epistles in that translation we assume that the Apostles wrote and spoke in that "style."

But there is another illusion that has lived long and dies hard. It was commonly assumed by Christians of past ages that the New Testament Writers wrote divinely inspired truth in a thoroughly bad style and in barbarous Greek. Thus, good Cardinal Bembo, a very urbane lover of *belles lettres* of the high Renaissance, would never look at the New Testament in Greek for fear that it would spoil his taste for good style. If the Cardinal was more interested in good style than in the salvation of his soul, as appears to have been the case, his instinct was sound. But his assumption that the Greek and the style of the New Testament were bad Greek and bad style was wrong, as modern investigation has proved. The Greek of the New Testament is perfectly good Greek, but it isn't literary Greek. It is the language of the fish-market and the docks, the slave quarters and the streets; the language ordinary people ordinarily spoke at the time. The distinction between the New Testament Greek and the Greek of Homer or Aeschylus or Plato is the distinction between the English you use when you order your groceries at the corner store and the English of *Paradise Lost*. There's no point in bringing in a distinction between your "bad" English and Milton's "good" English. Yours is probably better English than Milton's would be for your particular purposes; in fact it

most certainly is. C. S. Lewis writes the introduction to Phillips' translation, and his statement of this point seems sufficient:

"It (the Greek of the New Testament) is a sort of 'basic' Greek; a language without roots in the soil, a utilitarian, commercial and administrative language. Does this shock us? It ought not to, except as the Incarnation itself ought to shock us. The same divine humility which decreed that God should become a baby at a peasant woman's breast, and later an arrested field-preacher in the hands of the Roman police, decreed also that He should be preached in a vulgar, prosaic, and un-literary language. If you can stomach the one, you can stomach the other. The Incarnation is in that sense an irreverent doctrine: Christianity, in that sense, an incurably irreverent religion. When we expect that it should have come before the world in all the beauty that we now feel in the Authorized Version we are as wide of the mark as the Jews were in expecting that the Messiah would come as a great earthly King. The real sanctity, the real beauty and sublimity of the New Testament (as of Christ's life) are of a different sort: miles deeper or *further in*."

Let us leave the question of style, then, and turn to a question which is of much greater intrinsic importance. The real test of a translation is whether or not it rightly translates—carries over—the meaning of the original. Here every translator must perforc bare his breast to the critics with their darts. Fr. Phillips has followed a consistently bold line. His working principle seems to be that it is better to risk being wrong than to play safe and produce a translation which nobody can criticize but which does not really translate in the sense of carrying over the original sense and meaning into English. He is bolder even than Goodspeed in this respect. Take as an example that well-known verse of St. James about pure religion and undefiled, which, in the King James Version, gives the certainly erroneous impression that according to St. James, pure religion consists of works of mercy. A very literal rendering of the Greek (James 1:27) gives us something like this:

"A pure external act of religion (*threskeia*) and undefiled before the (*sic*) God and Father is this: to visit with help orphans and widows in their tribulation, to keep one's self from the world, unstained."

Goodspeed translates: "A religious observance that is pure and stainless in the sight of God the Father is this: to look after orphans and widows in their trouble, and keep one's self unstained by the world."

Phillips: "Religion that is pure and genuine in the sight of God the Father *will show itself by such things as* (italics mine) visiting orphans and widows in their distress and keeping one's self uncontaminated by the world."

Both Goodspeed and Phillips correct the error of the King James translators. They get rid of the suggestion that pure

religion consists of these works of mercy, and they work in the idea that the works of mercy are fruits of true religion rather than the essence thereof. In this they have the support of the text itself; the King James translators were reading into the text a glorification of "works" as over against "faith" that isn't really there at all. But Phillips has taken a liberty in adding the words "will show itself by such things as." In this case he is certainly right and nobody who can read Greek will criticize him for it.

But the experts may give some other readings stern treatment. He always translates *apostolos* as "Special Messenger." But an apostle in the New Testament is clearly more than a messenger, even a special one. He is rather a deputy of the Lord who sends him. He is a plenipotentiary of Christ and when he is carrying out the Divine Commission he is in very fact *alter Christus*. "Messenger" is far too weak to convey the force of the term. Then the word (*diatheke*) conventionally translated as "Testament" or "Covenant" he renders "Agreement." We can sympathize with his intention. Both "testament" and "covenant" are now archaic. But "agreement" lacks the force of an eternal bond between God and man. What is the translator to do when he wants to use a modern, familiar term that will carry over the original idea? Suppose we don't happen to have such a term in our present-day idiom? In that case, it seems that the better course would be to stick to a term which may need special explaining to modern people but which, once explained, will carry the sense. If we have no suitable synonyms for "apostle" and "covenant" it seems more prudent to go on using them than to run in a new word whose connotations are inadequate and therefore wrong for the purpose.

He has done something else that is really looking for trouble. Before each Epistle he gives a little introductory excursion for the general reader on the authorship, date, destination, and theme of the letter. Horror of horrors! He believes, and says, that Paul wrote the Pastoral Epistles, that Peter (through Sylvanus or Silas) wrote I Peter, and—brace yourself—that John the Apostle wrote the Johannine Epistles! Now, I agree with him, just as the Church at large throughout the ages has agreed with him. But the *doctissimi* do not, and the brash translator and editor will hear from them. He may have to wait for the Great Assize to see his judgment vindicated. We shall have some good laughs at the expense of the critics in that great waking-up morning; but in the meantime they have their hour, and one who confesses before men his belief that St. John actually wrote St. John's letters must be ready for rack and thumbscrew.

Basic Books for the Clergyman's Library

A YEAR AGO, in our Spring Book Number, *THE LIVING CHURCH* published a list of 75 basic books for a clergyman's library. This list was worked out through consultation with several deans and professors of seminaries, and so it was at once a product of expert judgment and broad collaboration. Many readers found it helpful, but one complaint was raised: namely, that a number of the books listed were out of print.

The list has therefore been edited with a view to removing all titles that are not now available, and also to bringing it up to date. Publishers' catalogues have been checked, but we still cannot guarantee that all of these books are now in print since some of the catalogues are several months old. A few of the books here listed are now being reprinted or a reprinting in the near future is promised.

One further word: though this list has been compiled primarily with the needs of the clergy in mind, and more especially young clergy who are building up their "basic" libraries, there is no reason why the layman should pass it up as not for him. The descriptive note in connection with each title is meant to indicate whether the book is a strictly professional handbook or whether it is of general interest to Churchmen.

I. GENERAL BIBLE COMMENTARIES

Gore, Goudge, and Guillaume: *A New Commentary on Holy Scripture, Including the Apocrypha*. London: SPCK, 1928. Probably the most useful because it is by Anglicans and includes the apocrypha.

Dummelow, J. R.: *One Volume Bible Commentary*. New York: Macmillan, 1935.

II. CONCORDANCES

Either of the following is satisfactory: Young, R.: *Analytical Concordance of the Bible*. New York: Funk and Wagnall.

Strong, J.: *Exhaustive Concordance of the Bible*. New York: Methodist Book Concern, 1926 edition.

III. BIBLE DICTIONARIES

Davis, J. D.: (revised by H. G. Gehman): *The Westminster Dictionary of the Bible*. New York: Westminster Press, 1944.

Smith, William: *Smith's Bible Dictionary*. Manners and customs, biography, geography, etc. New York: Revell.

V. OTHER BOOKS ON THE BIBLE

Burrows, Millar: *An Outline of Biblical Theology*. Scholarly analysis of the basic faith that underlies the Bible. New York: Westminster Press, 1946.

Matthews, I. G.: *The Religious Pilgrimage of Israel*. Interesting and richly informative historical study of the development of the religion of Israel, with some liberal Protestant bias in it. New York: Harpers, 1947.

Oesterley, W. O. E. and Robinson, T. H.: *Hebrew Religion: Its Origin and Development*. Somewhat more conservative than Matthews' book listed above. Equally scholarly and readable. London, SPCK, latest reprint 1944. Distributed in USA by Macmillan.

Pfeiffer, R. H.: *Introduction to the Old Testament*. New York: Harpers, 1941. Thorough-going treatment with excellent bibliography.

James, F.: *Personalities of the Old Testament*. New York: Scribners, 1939. A study of Old Testament history and thought through great individuals.

Goodspeed, E. J.: *How to Read the Bible*. Philadelphia: Winston, 1946. Excellent to introduce the student to the types of writing found in the Bible.

Finegan, J.: *Light from the Ancient Past*. Princeton University Press, 1946. Most recent and comprehensive book on Biblical archaeology.

Torrey, C. C.: *The Apocryphal Literature*. Yale University Press, 1945. Valuable both as a general and particular survey of the Old Testament apocrypha.

McNeile, A. H.: *Introduction to the New Testament*. Oxford: Clarendon Press, 1927. Still perhaps the best of the many New Testament introductions.

V. THE THEOLOGICAL FIELD

Moss, C. B.: *The Christian Faith*. London: SPCK, 1943, distributed in USA by Morehouse-Gorham. Undoubtedly the best one-volume compendium of the faith as it has been received and transmitted in the Church of England.

Hall, F. J. and Hallock, F. H.: *Theological Outlines*. New York: Morehouse-Gorham, 1933. Presentation of the basic doctrines of the Episcopal Church by two leading American theologians.

Kirk, K. E.: *The Apostolic Ministry*. New York: Morehouse-Gorham, 1946. Superb exposition of the doctrine of the ministry.

Selwyn, E. G.: *Essays Catholic and Critical*. London: SPCK, 1939 (3rd ed.). Studies by scholars mostly of *Lux Mundi* school. Imported only.

Quick, O. C.: *Doctrines of the Creed*. London: Nisbet, 1938. The Scriptural basis and modern interpretation of the articles of the Faith.

Bicknell, E. J.: *A Theological Introduction to the Thirty-Nine Articles*. London: Longmans, 1939 (most recent printing). A theological compendium based on the Articles.

Lewis, C. S.: *Miracles*. New York: Macmillan, 1947. The latest philosophical defense of Christian supernaturalism with a brilliant exposition of the Incarnation.

Box, H. S. *Priesthood*. London: SPCK, 1937. A symposium by Anglican scholars of the theory and functioning of priesthood. Now reprinting.

Taylor, A. E. *The Christian Hope of Immortality*. New York: Macmillan, 1947. A philosophical defense of the historic faith in immortality.

Harton, F. P.: *The Elements of the Spiritual Life*. London: Macmillan, 1932. This, as well as the book listed immediately below, relates theology to the life of the Christian.

Berdyaev, N.: *Freedom and the Spirit*. New York: Scribners, 1935.

Watts, A.: *Behold the Spirit*. New York: Pantheon, 1947. A study of Christian "incarnational" mysticism and the life of the Spirit.

Kirk, K. E.: *The Vision of God*. London: Longmans, 1947 (latest impression and abridged edition of the Bampton Lectures for 1928). A classic treatment of the Christian doctrine of the *Summum Bonum*.

VI. APOLOGETICS

Toynbee, A. J.: *A Study of History*. (abridged edition by D. C. Somervell). New York: Oxford University Press, 1946. The author's thesis is that God is working out His ends through the historical process.

Taylor, A. E.: *Does God Exist?* New York: Macmillan, 1947. The strictly philosophical case for the existence of God.

Richardson, A.: *Christian Apologetics*. New York: Harpers, 1948. Establishes the position of theology as an empirical science and goes on to show

the supreme scientific rationality of Christianity.

Lewis, C. S.: *The Case for Christianity*. New York: Macmillan, 1943. A clear and forceful treatment of the "moral argument" for Christian theism.

VII. ECCLESIASTICAL HISTORY

Walker, W.: *A History of the Christian Church*. New York: Scribners, 1945 (latest printing). Probably the best one-volume history of Christianity.

Bettenson, H.: *Documents of the Christian Church*. New York: Oxford University Press, 1947. An invaluable handbook with all the key documents of Christian history and editorial notes.

Manross, W. W.: *A History of the American Episcopal Church*. New York: Morehouse-Gorham, 1935. The only standard work on the subject. Temporarily out of print.

Chorley, E. C.: *Men and Movements in the American Episcopal Church*. New York: Scribners, 1946. A valuable supplement to Manross, depicting the great personalities and principles which have affected the Church in the United States. Now reprinting.

Wand, J. W. C.: *The Spirit of Church History*. London: Mowbray, 1947. A brief but splendid summary of essential Church history.

VIII. PASTORAL THEOLOGY

De Witt, W. C.: *Decently and In Order*. New York: Morehouse-Gorham, 1927 (3d edition). A book of enormous help to the young clergyman.

Conkling, W. E.: *Priesthood in Action*. New York: Morehouse-Gorham, 1946. The best of recent publications in the pastoral and parochial field.

Fenn, D. F.: *Parish Administration*. New York: Morehouse-Gorham, 1938. Sound and practical advice for maintaining a parish in a dignified, spiritual, and business-like manner.

Holman, C. T.: *Cure of Souls*. University of Chicago Press, 1932. A textbook acquainting the learner with what psychology has to offer for the cure of souls.

Cabot, R. C., and Dicks, R. L.: *Art of Ministering to the Sick*. New York: Macmillan, 1936. A safe and almost indispensable guide for pastors ministering to the sick at home or in an institution.

Kirk, K. E.: *Some Problems in Moral Theology*. London: Longmans Green, 1920. Clear direction in dealing with the sins of the repentant.

Murray, J. A. C.: *Introduction to a Christian Psychotherapy*. New York: Scribners, 1938. A conservative and

deeply religious approach to psychotherapy and the use that a Christian minister can make of it.

Blackwood, A. W.: *Evangelism in the Home Church*. Nashville: Abingdon-Cokesbury, 1942. This book and the one next listed show ways and means of carrying out the missionary function of the parish.

Smith, R. C.: *The Church in Our Town*. Nashville: Abingdon-Cokesbury, 1945.

IX. SERMON STUDY AND CONSTRUCTION

Bull, P. B.: *Preaching and Sermon Construction*. New York: Macmillan, 1922. This, as well as the book mentioned next, is an introduction to a disciplined attitude toward one's preaching duties.

Booth, J. N.: *The Quest for Preaching Power*. New York: Macmillan, 1943. Instruction by a Unitarian minister on making the sermon effective.

Scherer, P.: *For We Have This Treasure*. New York: Harper, 1944. A careful study of St. Paul to draw from his writings ways and means to preach convincingly.

Roach, C. C.: *Preaching Values in the Bible*. Louisville: Cloister Press, 1946. Although dealing primarily with homiletics, described as "a five-star book for clergy and laity."

X. THE FIELD OF MISSIONS

Robinson, C. H.: *History of Christian Missions*. New York: Scribners, 1915. The best single-volume treatment of the subject as a whole.

Higgins, J.: *The Expansion of the Anglican Communion*. Louisville: Cloister Press. A readable study of the worldwide growth of Anglicanism.

Emery, J. C.: *A Century of Endeavor*. New York: National Council of the Protestant Episcopal Church, 1921. Surveys 100 years (1821-1921) of the missionary work of the American Church.

XI. ETHICS

Adam, D. S.: *A Handbook of Christian Ethics*. Edinburgh: Clark, 1925. A standard and highly recommended book.

Lewis, C. S.: *Christian Behaviour*. New York: Macmillan, 1944. An appealing discussion of Christian ethics by the popular lay writer and radio speaker.

XII. THE LITURGY AND GENERAL LITURGICS

Hardman, O.: *A History of Christian Worship*. Nashville: Abingdon-Cokesbury, 1927. A survey of the general field.

Maude, J. H.: *The History of the Book of Common Prayer*. London: Rivingtons, 1938 (6th edition). A standard English text-book.

Dix, G.: *The Shape of the Liturgy*. Westminster: Dacre Press, 1945 (2d edition). A work of great scholarship, brilliantly relating the liturgy to life and society.

Bell, B. I.: *The Altar and the World*. New York: Harpers, 1944. A study of the Holy Communion in its reflection of the divine will for mankind.

Lowther Clarke, W. K.: *Liturgy and Worship*. London: SPCK, 1932. A masterful symposium on the history and meaning of Christian liturgy.

Higgins, J.: *This Means of Grace*. New York: Morehouse-Gorham, 1945. A study of the way in which the Holy Communion may lead the soul to a deeper understanding of God's will for men.

XIII. THE ECUMENICAL MOVEMENT

Bandreth, H. R. T.: *Unity and Reunion*. London: Adam and Charles Black, 1945. An imposing bibliography of all that had so far been written in books, pamphlets, and magazines on the subject of Christian reunion.

Haselmayer, L. A.: *Lambeth and Unity*. New York: Morehouse-Gorham, 1948. A thoroughly and scholarly study of Reunion issues in terms of basic Anglican principles.

Wedel, T. O.: *The Coming Great Church*. New York: Macmillan, 1945. By far the best treatment, by an American Episcopalian, of the problems and possibilities of the ecumenical movement.

XIV. COMPARATIVE RELIGIONS

Moore, G. F.: *History of Religions* (2 vols.). New York: Scribners, 1919. Because of the authority and learning of the author, this is basic for an historical study of comparative religions.

Jurji, E. J.: (Ed.): *The Great Religions of the Modern World*. Princeton University Press, 1946. Authoritative, scholarly, and sympathetic study of the principal religions now practised, each presented by an expert in the field.

Archer, J. C.: *Faiths Men Live By*. New York: Nelson, 1934. Material so presented that it is useful as a textbook or guide for a study group.

Widgery, A.: *Living Religions and Modern Thought*. New York: Round Table Press, 1936. Appraises the effect of modern scientific method on the various religions of the world.

Browne, L. (Ed.): *The World's Great Scriptures*. New York: Macmillan, 1946. Excerpts from the sacred writings of the leading religions.

Our Spring Book Issue

THREE is a direct and vital connection between the books Churchpeople read and the lives they live. The Christian religion is not a purely intellectual business, but it is an intellectual business in the sense that God has made us rational animals and has laid upon us the duty and the privilege of contemplating Him, His created world, and ourselves. He has commanded us specifically to love Him with all our minds. Involved in that act of loving Him is the expenditure of our mental toil, and if need be our mental sweat, in the reading of books that may open our eyes to new truths of God.

It is for this theological reason that we maintain the Book Department of our magazine, and devote a good deal of space to the reviewing and discussion of religious books. With the summer months coming on we have planned this Spring Book Number with the hope that you will find some guidance and encouragement in it for your summer reading. You might even be moved—if our contributors have done their work persuasively enough—to take a good book or two with you on your vacation.

You will find elsewhere in this issue a large number of reviews of recent books; a list of "basic books" for the library of the clergyman or the serious lay student of religion; and a special article by our Book Editor, the Rev. Carroll E. Simcox, on the latest translation of the New Testament Epistles, under the title "*Letters to Young Churches*".

Most readers of THE LIVING CHURCH are, we believe, the sort of people who can, and should, build up their own religious libraries. The better religious books cannot be digested in one reading, but must be re-read, annotated, and studied. Bishop Stewart's card file, preserved for reference in the College of Preachers, is perhaps the supreme example of the way to make a personal library alive and available for immediate reference on any subject.

But we believe that not enough use is made of the public libraries for religious books. In this connection, we have received a significant letter from one of our readers, Miss Gertrude C. Moakley, calling our attention to the sorry state of Anglican religious classics in the public libraries. She has made a careful study of the situation in one library that serves 1½ million readers in a city of 3½ million:

The library has sixty-odd branches throughout the city. One branch has the second volume of Hooker's *Ecclesiastical Polity*; the first volume is not to be found in any branch. No branch has Seebohm's *Oxford Reformers*, nor anything by Lancelot Andrewes. Among the classics "in Central Reserve only" where they are gathering honorable dust, are such works as Law's *Serious Call*, Jeremy Taylor's

Holy Living and Holy Dying, Canon Liddon's *The Divinity of our Lord*, Rudolf Otto's *The Idea of the Holy*, Duchesne's *Christian Worship*, and many other books of equal worth that are difficult or impossible to get from this huge city library.

We fear that the situation is general. The city where this survey was made is not peculiarly godless, judged in terms of the paucity of first-rate Christian literature in its library system.

Is there a cure, and if so, what is it? We believe that Miss Moakley has the right idea, and we quote her directly:

"We must use the religious books in our public libraries if we want the libraries to keep them and buy more. Nothing will influence a library to buy or keep a book except use, or the prospect of use. Shelf room is too precious, and the cost of buying and processing books too high, to allow for any dead wood . . . I would like to say to all your readers: do not hesitate to ask your library for anything that interests you . . ."

She goes on to point out a fact which many people do not know, namely, that most libraries are able to secure books they do not carry themselves through an inter-library loan service. The cost of this service to the patron is usually next to nothing. But the important thing to bear in mind is that when we ask for a book we make the library conscious of the need for that book. It is a scandal, certainly, that a public library finds it necessary to purchase 1200 copies of *Forever Amber* to a single copy of St. Francis de Sales' *Introduction to the Devout Life*. But it is not the fault of the libraries; it is our own most grievous fault, as Christian citizens.

This is something we can do something about. You can look into the religious book situation in your own public library. The librarian wants to serve you. It is his job to stock the books that people want. The demand will create the supply. But we Christians must supply the demand!

The growing custom of establishing parish libraries is a good one which might well be more widely followed. In many cities, especially the smaller ones, it might be possible to work out a coöperative arrangement with the public library whereby the parish itself may borrow books for distribution among the parishioners.

However, as we remarked before, good religious books should not merely be visitors in the home but members of the family. At some future date we shall prepare a list of basic books for the layman's library, as a basis on which the layman can plan his own book-buying programs, maintaining a judicious balance between the old and the new. The list for the clergy, published in this issue, is a revision of last year's list, which named some books that were not available.

This year it is confined to books that are still in print. We hope that it will be useful not only to the clergy but to the theological-minded laity and to those who are considering a present for a priest or a seminarian.

"Lambeth and Unity"

THE *Southern Churchman* is concerned lest English Churchmen gain the impression that *Lambeth and Unity*, written by Dr. Louis A. Haselmayer for the American Church Union, be construed as setting forth the official viewpoint of the American Church. They accuse the English publisher of advertising this book as "the American viewpoint on unity," and point out—quite rightly—that it is not the only viewpoint on unity in the American Church. But they are on less firm ground when they describe it as "actually the opinion only of the author himself and of the little group which share his position."

We know nothing of the way in which the book is being advertised in England. We do know that the jacket, title page, foreword, and text of the book itself make clear the fact that it is written "for the American Church Union." The foreword adds:

"This study has been prepared under the editorship of the Joint Committee on Doctrine of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles, consisting of [six names of individuals]. The analysis of the facts presented by Dr. Haselmayer has been weighed by the members of the Committee, and the conclusions represent their corporate judgment."

Surely there is no misrepresentation there. And we happen to know that the English edition is identical with the American one, having been printed (jacket and all) from the same plates at the same time and place.

Lambeth and Unity avowedly presents an Anglo-Catholic viewpoint; but it is a viewpoint carefully documented by a scholar whose facts have not, so far as we are aware, been successfully contested by anyone. And Dr. Haselmayer's conclusions are very closely paralleled by the Statement of Faith and Order recently made public by the Presiding Bishop, prepared by the official and non-partisan Joint Commission on Approaches to Unity for presentation to the Lambeth Conference. The *Southern Churchman* can scarcely dismiss this commission as a "little group" of like-minded individuals.

Across the water, the *Guardian* publishes a report from its New York correspondent that "representations have been made informally to the Presiding Bishop . . . that he should in some way make it known abroad that Fr. Haselmayer speaks for himself and the American Church Union, not for the Church as a whole." Since the book itself makes this clear, we do not see what a statement by the Presiding Bishop could possibly add to it, and we are confident that Bishop Sherrill is too wise to fall into any such trap.

The *Guardian* correspondent, describing Dr. Hasel-

mayer as "a medievalist," says pontifically: "It is certain that the American Church does not share this point of view." We wonder where this anonymous correspondent gains his certainty. Has he polled the bishops, clergy, or laymen of the Episcopal Church? How can he speak for the American Church, in the same breath in which he criticises someone else for allegedly doing so?

Lambeth and Unity is a thoughtful, scholarly study of the problem of unity as historically considered by the Lambeth Conference in the past, and as it will face Lambeth this summer. Admittedly, it presents an Anglo-Catholic point of view. Why shouldn't it? Has any official body ruled that that view is illegal in the Anglican communion?

If Southern Churchmen (or Western ones, or Liberal ones, or Evangelical ones) want to present their point of view to Lambeth, let them do so. But we cannot for the life of us see why they should object to Anglo-Catholics when they do the same thing. Can it be that they have been caught napping, and so resent the fact the Catholics have prepared their case and presented it in documented, scholarly fashion?

The *Southern Churchman* concludes: "We hope that our American bishops will remember at Lambeth the great longing in our Church for Christian unity!" THE LIVING CHURCH fully shares that hope. But we hope also that our bishops, and all the Anglican bishops, will remember that the only kind of unity that is worth having is one that is solidly based on the faith and order of the Holy Catholic Church throughout the ages.

Jerusalem Compassed With Armies

AS THE fateful day of May 15th, on which Britain will terminate her mandate over the Holy Land, draws near, sadness must fill the heart of all Christians as they look toward the Holy Land. "When ye see Jerusalem compassed with armies," said our Lord, "then know that her desolation is at hand. . . . For there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down" (St. Luke 21:20, 24).

Today Jerusalem is indeed "compassed with armies," and there is great distress upon the land of Palestine. Britain, tired of her thankless task of government over the unruly Jews and Arabs, is pulling out. The United Nations, on the very eve of Britain's withdrawal, has not made up its mind whether or not to enforce partition, and how to go about carrying out whatever decision it may reach. The United States has changed its policy so often that there is no way of saying, as this editorial is written, what that policy will be when the editorial is published a week later. Jews and Arabs are fighting bitterly within Palestine, even in Jerusalem itself, and the armies

of six Arab nations are poised to join in the fray as soon as the British pull out.

Every Christian must sympathize with the plea of our Presiding Bishop, the Archbishop of Canterbury, and other Church leaders that the holy places be spared. It would be a tragic loss to all generations to come if these were to be destroyed in the fighting. And the Jews and Moslems would lose their treasures, too; for Palestine is the Holy Land for them as it is for us.

But the protection of the holy places is not enough. Christendom might justly be convicted of hypocrisy if it were to make the protection of Christian holy places its only concern, while Jews and Arabs were allowed to fight a bloody war all around them, so long as they did not trespass upon the shrines of our religion.

It is indeed the eleventh hour for settlement of the Palestine problem. And it can't be settled by wishful thinking, or by high-sounding resolutions. Otherwise, again many "shall fall by the edge of the sword," and the shattering of the peace of Jerusalem may upset the shaky peace (if it may be called that) of the world.

"Church Times" No. 4,444

THE London *Church Times* recently published its weekly issue number 4,444, and made the event the occasion for a modest celebration. The most notable feature of that celebration was an event little short of revolutionary—a front page free from advertisements and with a four-column banner headline! (Incidentally, the earth-shaking purport of this headline was "Progress in a Western Suburb.")

There is nothing in America quite like the *Church Times*. Founded in 1863 as a penny Church newspaper to reach the masses overlooked by the contemporary Anglican papers ("almost entirely circulating among the higher classes and beneficed clergy"), it was avowedly devoted to Anglo-Catholicism, Conservatism, and the abolition of pew rents. Today, still in the hands of the founding Palmer family, it continues to be a staunch advocate of Anglo-Catholicism, though "no longer so unhesitating in the profession of Conservatism," while the question of pew rentals is "no longer a burning question for the English Church."

As a Church newspaper, the *Church Times* is unsurpassed, though its small type and typically English style of journalism make it difficult reading for most Americans. In its further aim of supplying "comment, criticism, and the review of current politics, literature, or art" it fills an important niche. But its chief value is as a witness to the Catholic Faith, as received and taught throughout the Anglican communion, in loyalty to the Book of Common Prayer.

As the editorial summary in No. 4,444 points out, the *Church Times* "has seen many controversies during the past eighty-five years." That the days of

controversy and persecution are not over is shown by a news item in the same issue, telling of the emigration of the Rev. Eric Veal to the United States (where he is to be rector of St. John's, Ogdensburg, N. Y.) because the Bishop of Monmouth made him "feel that he was not welcome in the diocese" because of Anglo-Catholic practices, despite the fact that "all the statutory services" at his church "have throughout been conducted in strict accordance with the Book of Common Prayer."

But, says the *Church Times*, what is more important than the controversies is "that it has seen a real development in the outlook of English Churchmen—a firmer grasp of Catholic principle, and a wider conception of the part which the Anglican communion can, by the providence of God, play in the life of the world today."

The *Church Times* has played a leading and distinguished role in fostering that development. We wish our able English contemporary many more years of successful journalism along the lines that have made it the leading newspaper in the Anglican communion.

Lay Theologians

THE American Church has been far behind both the Eastern Orthodox communion and the Church of England in producing laymen who are qualified theologians, and who do not hesitate to apply the methods of sound scholarship to theological studies. What "the good Christian intellectual" can do for his religion is set forth by Alec R. Vidler in a recent issue of the *Christian News Letter*. He writes: "The good Christian intellectual is a lay theologian.

"He does not leave theology to the professionals, but realizes that thinking out, and handing on, and applying the Christian faith is a task in which all Christians have their part to play, and that intellectuals have a special responsibility for it both because of their powers of thought and of their opportunity of helping and influencing others. This means too that he must bring the knowledge that he is acquiring in his own particular field of study or in his own section of human experience to the light of the revelation of God in Christ Jesus. He will not be content to keep his thinking in water-tight compartments, but will be trying to see everything and everybody in relation to the living God. This does not mean that he will try to force all knowledge into a logically compacted Christian system of thought. He will always respect the discipline and autonomy which are proper to each intellectual pursuit. But, while remaining aware that all human knowledge is compassed about with mystery and enigma, he will never be satisfied until he has learned how to glorify God with his intellect, whatever the field of its exercise. Thus the more sure he is of God in Christ as the Lord of his existence, the more deliberately will he refuse all facile and premature solving of difficulties. Whenever he thinks he has got a question nicely and comfortably closed, he will not be surprised if the Holy Spirit opens it up again, and in so doing teaches him that there is for the intellectual a way of the cross which he must learn to follow to the end."

We wish we had more such "Christian intellectuals" in our own Church. Perhaps the Guild of Scholars could do something to encourage them.

Pilgrimage to Amsterdam

II.—“Man’s Disorder and God’s Design”

By Clifford P. Morehouse

Editor, THE LIVING CHURCH

WE have seen that the membership of the World Council of Churches consists of some 130 or more Churches in 39 countries. Representation is roughly in proportion to communicant strength. What are these Churches, and what is the basis of their membership?

Well, the membership requirement is simple, but it puts the council on a clear-cut Christian basis. The Churches invited are those, and only those, “which accept our Lord Jesus Christ as God and Saviour.” This was substantially the basis of membership in the two Conferences on Faith and Order, and it has proved to be a good basis. For the World Council is not intended as a super-Church, with a comprehensive body of doctrine; it is a federation of the separated bodies of Christendom, brought together in a mutual effort to know and to understand each other better, and to bring to bear upon the world the common impact of the Christian faith.

ROMAN CHURCH ABSENT

In considering the membership of the World Council, we must begin with the most notable absence—the world-wide Roman Catholic Church. The absence of the Church of Rome is not because of the desire of the World Council. From the first, the Roman Catholic Church was invited to accept membership in the Faith and Order and the Life and Work movements, and it would be equally welcome as a member of the World Council of Churches. It is the claim of the Church of Rome to be the only true Church, and its refusal to coöperate with any other Christian body on a give and take basis, that has led Rome to decline these invitations and to stand aloof. Nevertheless there have been Roman Catholic observers at previous world conferences, and there will doubtless be some at Amsterdam. They will be given every facility to know what is going on; and in fields in which it is possible to coöperate with the Church of Rome, there will be no barrier on the part of the World Council to such coöperation.

But the absence of the Roman Catholic Church by no means indicates that the World Council of Churches will be simply a Protestant organization. From the outset the great Eastern Orthodox Churches have played an important part in the two movements from which the World Council has grown; and they are expected to take a prominent part in the

deliberations at Amsterdam. About a year ago a delegation visited most of the Churches of the East to invite them to send delegates, and in general a most favorable response was received. The Churches of Greece, Antioch, Jerusalem, and Alexandria gave definite assurances that they would be represented, while in Constantinople and Cyprus the delegation was assured that the matter would be recommended to councils and synods yet to be held. Several of the semi-autonomous Eastern Orthodox Churches in America and Western Europe will also be represented.

Unfortunately, the “iron curtain” affects ecclesiastical as well as civil foreign affairs, and to date the Church of Russia has not accepted the World Council invitation. However, it is known that there is genuine interest on the part of the Patriarchate of Moscow, and there is still hope that the Russian Orthodox may be represented, not only through members of the Diaspora—the Church scattered through Western Europe and America—but through representatives from within Russia itself. The same is true of countries within the Russian orbit. Before the war, the Orthodox Churches of Bulgaria, Yugoslavia, and Romania, and of the Baltic countries, took an active part; but whether or not they can be represented at Amsterdam is problematical.

The World Council feels keenly the absence of the Churches of Rome and of Russia from its membership, but these absences are because of conditions beyond its control. Fortunately the representation of other Orthodox Churches, and of the Old Catholic Churches of Holland, Germany, Switzerland, Poland, and the Polish National Church in the United States, will make possible something of a bridge between the East and the West, between Catholicism and Protestantism.

ANGLICAN REPRESENTATION

Then, too, there are the Anglican Churches, which are in themselves a bridge between the different historic traditions of Christendom. It is popular in some circles to laugh at the notion of our Church as a “bridge Church,” and perhaps the metaphor has been worn a little thin. But the fact remains that the Churches of the Anglican communion form a great federation of national Churches that retain both the Catholic and the Protestant traditions, and that

have particularly close relations with the ancient Churches of the East, as well as with the newer Churches of the West.

All of the major Anglican Churches are members of the World Council of Churches, and most of them will be sending strong delegations to Amsterdam. The delegation of our own Episcopal Church will be headed by the Presiding Bishop. We are entitled to four delegates and four alternates, all of whom will be able to take part in the deliberations, although only the delegates will vote. Our other delegates are Bishop Dun of Washington, Dean Nes of Nashotah House, and Charles P. Taft. Alternates are Bishop Sturtevant of Fond du Lac, the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, Miss Leila Anderson of the YWCA, and myself. Other Anglicans will come not only from the British Isles but from Canada, the West Indies, Australia and New Zealand, India, China, and perhaps Japan.

Most of the historic Protestant Churches of Europe and America will be represented, as will many of the younger missionary Churches of Asia and Africa.

Yes, it will be a colorful assembly, with bearded Copts from Egypt, black-robed Orthodox prelates from Greece, Armenian ecclesiastics with pointed headgear, Swedish pastors with tabbed collars, Anglicans with their familiar clerical garb, American Protestants in plain suits—an Eastern Orthodox monk perhaps sitting side by side with an American Quaker or a Dutch Mennonite; a German pastor talking with a French minister or a former American chaplain, who served on the opposite side in the war; a Salvation Army brigadier exchanging views with a priest of the Swiss Old Catholic Church.

It is in the services of worship that these contrasts become at once the most noticeable and the least conspicuous. How can I account for that paradox? I remember standing in the Calvinist High Kirk of St. Giles in Edinburgh reciting the Creed in English, while on one side a Lutheran said it in German and on the other side a Presbyterian said it in French; in the chancel were Greek Orthodox and Anglican bishops, along with the local Scottish minister. Similarly when we sang familiar hymns, each sang in his own language. The result, strangely enough, was not discord but such harmony as is seldom found in

ur separated and divided Christian odies.

What are these representatives of the Churches going to do when they come together at Amsterdam?

ORGANIZATION

First, the Assembly will have to decide what kind of continuing organization the World Council of Churches is to have. This is not intended to be a single sporadic conference, but the nucleus of a continuing organization which, in the religious field, will parallel the United Nations in the political field. To this end it must adopt a permanent constitution, and set up whatever interim departments, commissions, or committees it may need to carry on its work between sessions of the General Assembly — also decide how often the Assembly itself is to meet and how it is to be constituted.

But this is a matter of ecclesiastical machinery, a necessary but by no means the most important part of the work of the Amsterdam Assembly. Far more important will be its task of receiving and digesting the fruits of the studies already undertaken under its auspices, of issuing a statement or message to the Christian Churches and to the peoples of the world, and of planning a Christian strategy in the face of the secularism and materialism that are such powerful factors in the world today.

For it is a literal fact that Christianity today is engaged in a world war — a war not simply against Communism or other brands of totalitarianism, but against the greed, the selfishness, and the materialism of which Communism is but the end product. The enemy is not to be found only in distant countries, he is to be found in our midst; yes, even in the Churches themselves. The attitude of mind of one who says it doesn't matter what a man believes, of the vestryman who says he doesn't hold with foreign missions, of the indifferent Churchman who is rarely to be found in Church on Sunday — these are the manifestations of the fifth column that is to be found within the Church itself, and that is more deadly to the Christian cause than was the arena in the days of the imperial Roman persecutions. For the blood of martyrs was the seed of the Church, but the watery substance that flows through the veins of the indifferent Christian is the seed of dissolution and decay, the soil in which can grow all manner of anti-Christian and anti-human philosophies, which are false religions in themselves.

The theme of the Assembly is "Man's Disorder and God's Design." As to the first part of it, there can be no question. The world is in such disorder as has not been known since feudal days, when every baron was a law unto himself — and now the disorder is not local nor

national but global. Whether, in the face of such a situation, one can speak realistically of "God's Design" is something that many would question. Has God a design? Has He a plan for this world that He made, and that has so often turned its back on Him? If so, what is that plan, and how can we help Him realize it?

Christians believe that God has a plan, and that however it may be obscured by man's ignorance and sinfulness, God's design remains. This is not an argument capable of proof through pure reason; it is the fruit of faith. But faith, as one of the new translations re-words the famous definition in Hebrews, is "the title-deed of things hoped for." That title-deed is the rightful heritage of the Christian Church, and the Church itself, despite its human failings, is one of the strongest evidences that God has a design for mankind.

Thus the first question to be faced at Amsterdam is that of the nature of the Church. What is the reality that lies behind the facade of 130-odd communions, denominations, and sects? In the welter of churches, where is The Church? What is it? How does it fit into the picture of contemporary society? What is God's plan for the Church? What is our task in the light of that plan?

This is basically a theological question, and some will say that today we should be concerned with practical questions. Yet previous world conferences have amply demonstrated the fact that practical questions depend upon theological questions, and that we must first answer the basic question of the relationship between God and man before we can settle the matters that divide man from his fellow man.

So the study group in preparation for Amsterdam has been concerning itself with the question of the nature of the Church, and the Assembly will be asked to rethink the whole problem of the Church in its relationship to God, to history, to the contemporary world situation, and to the future. In other words, it will re-examine its title-deed. "Let the Church be the Church," was the cry that came out of the Oxford Conference; the Amsterdam Assembly will try to point the way for the Church to realize its potentialities in a world quite unlike that in which it began its work 2,000 years ago, but even more desperately in need of what it has to offer.

EVANGELISM

Second, the Amsterdam Assembly will consider the question of evangelism. If faith is the title-deed of the Church, evangelism is its charter. "Go ye into all the world," said our Lord, "and make disciples of all nations." That is still the primary job of the Church. Christianity

is above all a missionary religion; when it ceases to be missionary it begins to lose its essential Christianity.

But the old terms "missions" and "evangelism" don't have quite the same connotation today that they had a generation ago. We do not think of missions in terms of sending boxes of discarded clothing to a solitary missionary in a remote part of the world; we think of the mission of the Church to all people, both at home and abroad. We do not think of evangelism in terms of revivals or "special preaching"; we think of it in terms of nation-wide radio programs, carefully prepared printed literature, advertising in the secular press, and in scores of other ways that our forefathers never dreamed of. Recently, for example, I read a well-laid-out advertisement in a national Sunday supplement headed "The Bible is a Catholic Book" — it was straight advertising for the Roman Catholic Church, signed and paid for by the Knights of Columbus.

The Church has to adopt new methods to spread its old yet ever-new message; but essentially its task is the same as always: to bear witness to the revelation of God through Jesus Christ, and to win all men to Him. How can we carry that message to an antagonistic Russia, a materialistic France, a defeated Japan, a disillusioned Germany, an indifferent America? How can we speak to the secular mind which cannot even formulate the questions to which the Church has the answers, but which desperately needs its gospel nevertheless? These are some of the questions that Amsterdam will try to answer, or at least to give guidance toward answering.

CHURCH AND SOCIETY

Third, Amsterdam will consider the question of the relation of the Church to society. Is Christianity really relevant to what is going on about us? Has it any responsibility for the present disorder of society? Has it any answer to its problems? What do its ancient ethical concepts mean when translated into terms of capital and labor, of economies of scarcity and of abundance, of capitalism and Communism and imperialism and all the other "isms" that are driving the world to distraction, or destruction? How can the message of Christ, given to an Oriental agricultural society in terms it could readily understand, be reinterpreted in terms that twentieth century man in his mechanized society can understand and appreciate?

Fourth, what can the Church do in the vital field of international affairs? Has the Cross of Christ any antidote to the atomic bomb, or must it yield its claims to the harsh practicality of that grim weapon of mass destruction? What about the "cold war" between Russia and the West? Shall the other Churches follow the lead of the Vatican and fight

power politics with more power politics? Or is there another and better way? Do Christians have a spiritual armory from which they can draw new secret weapons to defeat the well-armed and entrenched forces of materialism and greed? These are some of the questions; on the answers to them may depend the future course of world events.

But, you may well ask, how can a few hundred men and women answer such questions as these in a brief conference of ten days or two weeks? They come from different backgrounds, they speak different languages, they have different interests. And they will hardly be together long enough to get to know each other.

There are several answers to this. The first and most important is, that if it is God's will He will use those few days, that fleeting opportunity, to work miracles. The ecumenical councils of old met in an atmosphere of greater disunion than Amsterdam; there was even bloodshed at some of them. Yet they formulated the faith of the Holy Catholic Church in terms that have won the allegiance of millions from that day to this. Where two or three or several hundreds come together in His name, we have His promise that He will be in the midst of them, and that His Holy Spirit will guide them in answer to their prayers.

But there is also a more human answer. The Amsterdam Assembly is not a sporadic meeting, but one for which there has been long preparation. The plan for a World Council of Churches has been tested and tempered in the crucible of a World War, which has demonstrated that even across the lines of warring nations the bond of Christian fellowship, though stretched taut, can hold firm. And Amsterdam is a beginning, not an end; a focus of Christian coöperation and fellowship, not a solitary manifestation of it.

"Where there is a will there is a way" — and when the will is God's will, He will show the way. He can take our poor efforts and lift them up in the light of His cross, using them to carry out His design in ways which we may not foresee or comprehend.

Thus those of us who go to Amsterdam this summer will truly be on a pilgrimage — a pilgrimage that like every true pilgrimage seeks to find anew the springs of Christian life, and to draw therefrom new vitality to accomplish God's purpose in the world.

But the pilgrims to Amsterdam cannot accomplish that task alone; indeed they will be true to their mission only in so far as they represent the members of their Churches at home. For this there is needed the constant prayer of the whole Church, and the rededication of each of us to the cause of Christ and His Church.

Thus we commend the Assembly of

the World Council of Churches to the attention, the sympathetic interest, the loyalty, and above all the prayers of all Churchpeople. For the prayer of faith, today as always, will move mountains of indifference, of ignorance, and of impotence. The Church is greater than the Churches; it is God's chosen instrument for the redemption of the world. The

pilgrims at Amsterdam will put themselves in God's hands. If He wants to use them to carry forward His purpose, they stand ready to His hand.

It is therefore with confidence and at the same time with humility that we set out on this pilgrimage. May your prayers go with us, and may God use us as He sees fit.

The Peace of Jerusalem

By the Rev. Francis J. Bloodgood, D.D.

American chaplain to the Bishop in Jerusalem, 1945-1946

THE Jewish case for Palestine, and the Arab case, are stated in abundance. The Christians present no case. The Christian concern is for religious liberty under whatever political state may be the result of war and political negotiation.

Several matters need to be made clear. There is no newspaper in Palestine of Christian ownership. In fact, the press in Palestine is either Hebrew or Arabic. The one exception is the *Palestine Post*. This paper is published in English. It is vigorously Zionist, and edited by an American, Mr. Agronsky, who has according to his statement to me, become a citizen of Palestine. His consuming interest is to make all Palestine a Jewish State. He won friends among American soldiers during the war by printing all the American football and baseball scores and other athletic news, but otherwise, his attitude toward Americans who are not Zionist is like that of the Chicago *Tribune* toward democrats. Mr. Agronsky is very good company, and a smart editor. He has pretty well convinced the inhabitants of Palestine, including the British, that the only non-Zionists in the United States are a disreputable and non-influential minority of the population. In fact, his repeated test of good American citizenship is the unqualified support of political Zionism.

CHRISTIAN MINORITY

The Christian minority in Palestine is about ten per cent of the population. The Patriarch of Jerusalem, Timotheos, is Greek Orthodox. The Brotherhood of the Monks of the Holy Sepulchre is Greek. But, with this Greek hierarchy, are Arab Orthodox priests and Arab communicants. The Franciscans have been the official custodians of the Holy Land for the Roman Catholics, since the disaster of the Fourth Crusade. The Armenians have a patriarch in Jerusalem, and about twenty thousand Church members. The Roman Catholics kept a Patriarch of Jerusalem, in Rome, by title, from the time of the end of the Crusades until one hundred years ago. Then, in 1841, the Anglican and Prus-

sian Church Concordat placed a Bishop, Solomon Alexander, a former rabbi, in Jerusalem. Shortly thereafter, the Latin Patriarch moved from Rome and took up residence in Jerusalem.

Jerusalem is very much of an international center for displaced persons. The Armenians, who fear the Turks, and the Roman Catholic Poles, who hesitate to return to Poland, the Greek children, who were orphaned during the war, are a minority among the Jews who left Europe during the cruel years of Hitler.

There is a vague notion here in the United States that the Christians in Palestine do nothing but stand jealous guard at holy places, and dispute among themselves as to who is the greatest.

RELIGIOUS LIBERTY

Actually, the order in which the Anglican Church took up work in Palestine, with the leadership of the ex-rabbi Bishop, a century ago, is one indication of the Christian championship of religious liberty. The pioneer in arousing the Anglican Church to a sense of responsibility in regard to the Holy Land was the Church Mission to Jews. Today, the Hebrew-Christians have a very difficult position in Palestine. I personally am acquainted with Hebrew-Christians who preferred to leave Palestine for the United States, and even for Germany. The Church Missionary Society came to Palestine about a decade after the Church Mission to the Jews, and has done its work chiefly among the Arabs. Sixty years ago, Bishop Blythe established the Jerusalem and East Mission. Along with the Palestine Native Church Council, the vital work has not been guardianship of shrines, but Christian schools. These Christian schools are the only teachers of racial coöperation and the only constant moral force against violent nationalism.

When I was in Palestine, and visited the Christian school on the border line between Jaffa and Tel Aviv, I never knew whether it were expedient to sleep under the bed, or to enjoy the freedom of normal rest. The Christian school

as an old building near a new police station. The Palestine police consist of British, Arabs, and Jews. The racial feeling is such that the British have a rough time. A trench mortar used to be fired at the police station. I give the Jewish army credit for accuracy. They never hit the school. But the school windows were often blown in and flying glass makes a disagreeable wound.

PRESERVATION OF SCHOOLS

One of the problems facing all Christians in Palestine in this year of our Lord 1948 is the preservation of the schools. For example, a letter written Good Friday tells me, "The Haganah moved into Schneller's Orphanage within three minutes of the Army (British) going out, and he was powerless to prevent them." Schneller's Orphanage is a school that the German Lutheran Church has maintained in Jerusalem for seventy years. It is now under the trusteeship of the American Lutheran Church. Yet the representative of the American Lutheran Church cannot obtain the use of the school.

In a recent letter, our Bishop, the Rt. Rev. Weston Henry Stewart, writes, "My main headache is how to protect the buildings during the summer. If one side walks in, the other will bomb them, and I can't leave women staff to look after them." There is on my desk a letter written March 17th, from Tel Aviv. The writer is a veteran of the Jewish brigade, and was proud to help destroy Hitler. Now he says, "What here is going on is a real war although you in the USA probably think it the usual troubles in Palestine. It is a war waged by both sides without any conventions, no prisoners are taken, ambulances are fired on, and the most casualties are women and children killed by bombing and sniping from both sides, Jewish and Arab. I for myself have to do certain guard duties as well. In the Jewish part, there is general conscription for all men 17-35 years of age, as well as a prohibition of leaving the country."

WORK INCREASING

Outside of Palestine, the work of the Jerusalem Bishopric is greatly increasing. The Jerusalem Bishopric includes Lebanon, Syria, Cyprus, Transjordan, and Iraq. The Bishop has recently dedicated a new Church of the Magi in the Kirkuk oilfield. The Bishop faces the problem of being immobilized in Jerusalem. He faces more than immobilization.

Those who have read the candid article by Mr. Brilliant of the Palestine Post, in *Harpers* for March, 1947, are aware of Jewish military power. I venture the prediction that the future of our Christian work depends upon what sort of a concordat can be arranged with the new Jewish State.

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This book contains the first thorough appraisal of the thought—and message—of F. D. Maurice, one of the greatest theologians the Church of England produced in the 19th century. It is filled with the valuable insights contained in Maurice's views on such subjects as the nature of the Church, Baptism, forms of worship, the ministry, the relations of Church and State—to mention only a few. It will certainly be a standard work for years to come.

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The Rev. CARROLL E. SIMCOX, Editor

The Prophet-Historian

CIVILIZATION ON TRIAL. By Arnold J. Toynbee. New York: Oxford University Press, 1948. Pp. 263. \$3.50.

Readers of Toynbee's *Study of History* will be relieved to know, first of all, that this volume is very much easier reading. Here, in thirteen chapters dealing with a miscellany of subjects, the great historian relaxes his literary manner. The result is a book which everybody will readily understand. It is the ideal introduction to Toynbee's more systematic works.

NATIONS AND CIVILIZATIONS

There are no new hypotheses of historical science presented here: new, that is, to anyone who has read the *Study of History*. But some of Toynbee's more important positions are outlined in more lucid form. I have come away from my reading of the book with a clearer idea of what is involved in reading history in terms of the whole rather than of its parts: *i.e.*, the history of a nation in terms of the civilization of which it is part, the history of a civilization in terms of the human world as a whole, etc. The closing chapter, on *The Meaning of History for the Soul*, is the kind of sermon that only a prophet-historian could write. In it Toynbee criticizes and rejects the totally this-worldly and the totally other-worldly views of the soul and concludes with a stirring affirmation of the central Christian view of the world as "a province of the Kingdom of God."

OTHER THESES

Other major theses of the book have to do with Soviet Russia as the heir of the Byzantine Orthodox civilization, the dwarfing of Europe, the future of the slumbering East as the West enters its decline, and Christianity and civilization. Toynbee presents theses, not timid suggestions; yet always with more than a show of reason. He believes man can choose his future, and therefore man's future must always remain unpredictable. But if Toynbee does not predict, he does premonish and forewarn; there is a way of life for the human race, and a way of death. Any understanding Christian knows what is the Way; Toynbee, as historian as well as Christian, educates from man's past the conditions of the Way and enunciates them to the present. Would that all statesmen, all Christians, and indeed all citizens of this perishing world, might hear and heed!

C.E.S.



TOYNBEE: He enunciates past lessons for the present.

Church Congress Symposium

EPISCOPALIANS UNITED. Edited by Theodore P. Ferris. New York: Morehouse-Gorham Co., 1948. Pp. 149. \$2.50.

Here is a book of essays that will both stimulate and aggravate. The essayists were assigned their subjects, so they are very definitely related. The book is composed of the addresses presented at the first post-war Church Congress, which met at Toledo in April, 1947, under the commanding title, "Episcopalians, Unite!" Apparently, someone thinks the results miraculous, because the book comes out entitled, "Episcopalians United."

AMAZING UNITY

No one will be deceived by the title, and yet the papers do exhibit an amazing amount of unity to be found in the diversity of this Church of ours. For nearly 75 years the Church Congress has been attempting exactly that, and it deserves more widespread support than has so far been evidenced. At this congress authority and freedom were discussed in relation to doctrine, discipline, and worship by Miller, Lowry, Conkling, Kinsolving, Suter, and DeWolfe, and no priest of the Church should miss what these leaders have to say on this ever-provocative subject. And in the bargain you will have

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messages from Pardue, Ferris, and Chalmers—the only layman represented. But I should caution you that the book itself is no bargain. It is simply too much to ask priests to pay \$2.50 for a book of 150 pages, even if it is printed by Haddon Craftsmen. In spite of this inflationary price every priest should be familiar with Dr. Suter's interesting, if not startling, suggestions for liturgical experimentation. His influence is great, and if you don't like his ideas, you should be prepared to answer him at General Convention and on the Liturgical Commission.

GEORGE B. WOOD.

Survey of Religions

RELIGION IN THE TWENTIETH CENTURY. Edited by Vergilius Ferm. New York: The Philosophical Library, 1948. Pp. 470. \$5.

The editor of this book has shown splendid judgment in selecting its 28 contributors. Inevitably a few of the chapters are poorly organized or the can't-see-the-forest-for-the-trees type, but most are not, and some are remarkable for clarity and compression.

MAIN VARIETIES

Eleven of the essays deal with the main varieties of Christianity and several smaller but significant groups, like the Society of Friends. A couple of chapters are devoted to the non-theistic fringe: ethical culture and naturalistic humanism. The 17 chapters on non-Christian religions take in nearly all the more important ones, except that Orthodox Judaism is strangely omitted. (Three other varieties of Judaism are included, just to deepen the mystery.)

Among the treatments of Christianity, those on Roman Catholicism (Charles A. Hart) and Christian Science (Arthur James Todd) are models of exposition. Anglo-Catholicism is handled by W. Norman Pittenger, who writes clearly but without any literary distinction: he also has an unfortunate tendency to dwell too elaborately on sub-movements within Anglo-Catholicism. The discussion of Liberal Protestantism by Conrad Henry Moehlman is (unless my judgment is hopelessly warped by prejudice) a confused shouting of slogans and battle-cries: it makes clear what the "liberals" are against but not what they are for.

LESSER-KNOWN RELIGIONS

Some of the lesser-known religions emerge with great appeal. If I weren't a Christian, I suspect a Zoroastrian or Sikh missionary would find me a likely prospect. Others present a sadder picture. Taoism has decayed into magic, and Confucianism has never been much more than civic righteousness.

I confess that I began reading this

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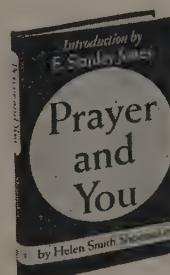
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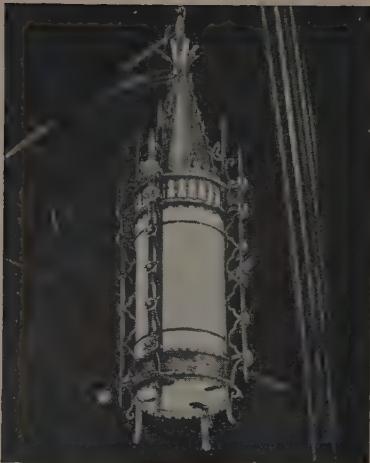
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book with considerable curiosity, wondering whether I would find confirmation for the oft-repeated idea that "all religions are essentially the same." The result was a Yes and No, but rather more No than Yes. Certainly, there are common strands in most — though not all — the great religions, but the strands tend to be more in moral teachings than strictly theological concepts. Most religions have one or more Gods, but the God is not invariably the Christian type of God: sometimes His immanence is emphasized to the exclusion of His transcendence, and sometimes vice versa, and sometimes the distinction between God and man seems to break down altogether.

I think that this book left me with a stronger conviction than before of the uniqueness of Christianity. And the central doctrine of that uniqueness is the Incarnation. Buddhism and Hinduism may recognize a series of incarnations, but that means little, because man and God are not radically different. Only Christianity has God-the-creator plus an Incarnation, which occurred at such-and-such a place and such-and-such a time.

This review could grow into an essay, but at least I shall briefly mention a couple of other distinctive doctrines of Christianity. The treatment of Evil — the two poles of Original Sin and the Atonement — is peculiar to Christianity. So also is the peculiar respect that Christianity pays to the material world, and embodies in its sacramental system.

However, back to the book as a whole. Five dollars is a lot of money for a book, but it is worth spending to find as accurate and readable an outline of the great religions as Vergilius Ferm has compiled.

CHAD WALSH.

Paul Re-interpreted

THE JEW OF TARSUS. By Hugh J. Schonfield. New York: Macmillan, 1947. Pp. 255. \$2.50.

This is an extraordinary book which amply justifies its sub-title, *An Unorthodox Portrait of Paul*. It is clearly not a biography, for the author has allowed almost as free rein to the imagination as would be found in the work of an "historical" romancer. It is certainly unorthodox by any standard. I doubt not that the orthodox Jew would find in it as many objectionable elements as does the orthodox Christian. Dr. Schonfield seems to be one of that growing company of Hebrews (witness Sholem Asch and Franz Werfel) who desire to stay within the synagogue and official Judaism and yet recognize Jesus as the Messiah of their people. Undoubtedly the dilemma thus presented is a trying one (if one may use an understatement), and one calculated to cloud clear thinking and precise interpretation.

To such persons, while Jesus was Messiah, He was certainly not the Eternal Son of the Holy One, nor the Pre-existent Second Person of any Trinity. The idea of the Trinity is repugnant to them. Thus the Messiahship of Jesus — admittedly different from any apocalyptic dream — must consist of the following chief ingredients: (a) He was the greatest Prophet of His people; (b) He Himself lived within the framework of orthodox Judaism; (c) He typified (perhaps incarnated?) the Suffering Servant role of Israel or of Israel's faithful remnant; (d) He was the quite unwitting means through Whom Israel's God became widely known among Gentiles. Here are, obviously, points of contact with some elements of Judaism, as well as with some of Christianity; but here also are elements violating either orthodoxy.

As I read the book in leisurely manner, I noted point by point the grounds on which I would contend against Dr. Schonfield's portrait; but the space of a limited review quite precludes the possibility of carrying out my intention seriatim to question or to refute. I must be content with a few general comments.

I shall not quarrel with his theology. It is avowedly not Christian and equally not Jewish. There are few in any camp who could accept it; hence there is little point in contending from such totally different premises. Nor would one dispute his assurance that the Jerusalem Apostles, and even SS. Peter, Paul, Mark, Timothy, etc., doubtless lived as practising Jews (*kosher*, if you will) to the end of their days.

One can have only high respect for the painstaking labor, skill, and scholarship with which the author has worked. We shall always be in his debt for the research that he has done in the "outside literature" of the period. Certainly no one henceforth can claim proficiency in the field of Pauline literature or in the first half-century of Christian history unless one has examined the material in this book, or has had other acquaintance with the sources from which he has drawn. But one must condemn the many unfounded assumptions which he sets down as facts. For all his pleading, he makes out no sound case for the theory that St. Paul had to get over a notion of his own Messianic mission (chapter 7 of Book I). It is not enough just to say that the voice which spoke on the Damascus road was that of a mediumistic Saul (p. 90), or that Mark deserted the first missionary journey as a protest against Paul's repudiation (*i.e.*, extension) of the Jerusalem Apostles' doctrine (pp. 144 ff.). Nor is Dr. Schonfield justified in saying that a position is "established" just because he tried to

make it out on a previous page. One instance of this fault is his fixed opinion (p. 173) that the Nazarenes (*i.e.*, Christians) were in alliance with the Zealots. If this were true, does it not seem strange that the one Apostle known to be a Zealot, Simon, was precisely the most obscure of the whole company?) In the same category is his flat assertion that St. Paul had become estranged from his family, so that after his final arrest in Jerusalem his nephew first saw him and his sister first heard of him in many years (p. 235).

Moreover one is astounded that so careful a scholar as Dr. Schonfield should completely accept the exclusive Pauline authorship of the *Pastorals*, and that he could refer quite casually to the Pauline character of *Hebrews* (chapter 10 of Book II).

And yet, when all this has been said, one realizes that this is a book which had to be written and ought to be read. One may read it with profit, and learn many new facts. One may read it in irritation and annoyance, and blast its author theologically and critically. But one may read it with devotion, and move closer to the spirit of Paul's poignant intercession: "Brethren my heart's desire and prayer for Israel is, that they might be saved" (Romans 10:1).

HEWITT B. VINNEDGE.

The Christian Juvenal

THE FATHERS OF THE CHURCH: Vol. III; *Salvian the Presbyter*. New York: Cima Publishing Co., 1948. Pp. 396. \$4.

This is the third in the projected series of 72 volumes of the Church Fathers in English which is being published by the Cima Publishing Co. (The publisher's address is 7 E. 44th St., New York.) The translator of the present volume is Professor O'Sullivan of Fordham University. He is to be commended for producing a translation that is always clear and readable.

"*Salvian the Presbyter*" might well be called the Christian Juvenal. He is a moralist pure and simple, and a penetrating and relentless castigator of the sins of his age. His age, incidentally, was the fifth century and his abode, the Trier region of Gaul. He was therefore a thoroughly Western Christian, and the picture of Christendom which we see through his writings is that of the West, after about a century had elapsed since Constantine had effected the great sea-change in the situation of the Church in the world. By the time of Salvian the moral tone of Christianity had sadly deteriorated from the purity of the ages of persecution. Whether Salvian exaggerates the depth and degree of the vicious-

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ness of life he denounces in his Christian contemporaries is a matter for the historian of morals to decide. But a moralist of Salvian's temper almost inevitably makes things worse than they really are. Even so, we need not question that they were bad enough. He was a rigorist, and a true representative of the rigorism that was developing in Western Christendom in reaction against the worldliness that had flooded into the Church with the mass conversions of heathen peoples. Whether we find altogether pleasing and attractive the temper of these men or not, we must recognize that their work was necessary if the Church was to preserve any real moral standards through that crucial epoch of transition.

Salvian is not an important figure theologically. He had little interest in doctrinal questions. Thus, in *The Four Books to the Church* we find not a trace of what might be called a theology or even a theory of the Church. His importance lies in his testimony to the state of morals in his world and in his exemplification of the rigorist protest against the invasion of the Church by the world. Significant is the strongly legalistic tone of his Christian moralism. Faith in Christ means, to him, obedience of Christ's commandments. This is peculiarly Western. Then there is a peculiarly "modern" note in his use of the Scriptures: he uses "the Bible to prove" constantly, and his exegesis is historical and moral, not allegorical. His nine letters are remarkably personal and give us some insight to the man as a man.

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C.E.S.

On Ceremonial

CEREMONIES OF HOLY CHURCH. By Irene Caudwell. London: Faith Press; distributed in USA by Morehouse-Gorham. Pp. 129. \$1.20.

This is a revised and greatly enlarged version of Miss Caudwell's earlier book on the same subject, containing additional chapters on Holy Baptism, the lesser sacraments, and ceremonial of the Church year. It is an excellent book for Church school teachers, altar guilds, older acolytes, and for quick reference in the rector's study and parish office. Symbolism of Church furniture and ritual actions is treated succinctly and with devout understanding.

The book does not give detailed ceremonial directions: for these let the priest refer to *Ritual Notes*, Fortesque, or some such work. Further, a few mistakes are to be noted: on p. 53, the celebrant does not "receive the censer from the thurifer and put incense in it" for he would need three hands to do so; p. 60,

he strikes his breast with third, fourth and fifth fingers at "O Lord, I am not worthy . . .," for the thumb and index finger, which have handled the Blessed Sacrament, must be held pressed together; p. 61, only the bishop makes the sign of the Cross in blessing "with thumb and first two fingers uplifted," for the priest holds his fingers extended and signs with the edge of the palm.

Minor things? True: as whether white tie or black be worn at dinner, or whether a gentleman's hat be lifted in greeting or only its brim be touched nonchalantly. So this book is valuable as a concise ecclesiastical Emily Post.

EDWARD POTTER SABIN.

Concerning the Prophets

THE GOODLY FELLOWSHIP OF THE PROPHETS. By John Paterson. New York: Scribner's, 1948. Pp. 290. \$3.

Using that beautiful phrase from the Te Deum both as a title and as a well spring of zeal for his writing, Dr. John Paterson, professor of Hebrew and Old Testament exegesis at Drew Theological Seminary, Madison, N. J., has given quite an excellent book to the religious world.

Dr. Paterson takes the two Isaiahs, Jeremiah, Ezekiel, and the twelve minor prophets as subjects, finishing with the goal of prophecy, our Saviour, Jesus Christ. He gives a personal history of each prophet (as far as is known), along with the external forces that undoubtedly molded his thought; the "message" which he had been called upon to proclaim to God's people; and a presentation of the essential characteristics of each man's teachings. In the foreword he states that he has sought to sweep into the background the mere "sawdust of criticism," and has been content to set forth the generally accepted conclusions. These conclusions he has set forth in a very laudable manner.

The book is similar in tenor to Fleming James' *Personalities of the Old Testament*, although not as exhaustive. It is a book that should have real appeal (and deservedly so) to laymen studying this phase of the Old Testament. And it should also serve as a stimulant to all clergy, inspiring them to dig even deeper into the lives of those men who were chosen to reveal the living God to His people.

It might have been hoped that Dr. Paterson would have made an even stronger emphasis to this thought from the first chapter: "A common and obstinate error is to think that the prophets were prognosticators and foretellers of the future, writing history in advance and revealing things yet to come." Every competent scholar will say *Amen* to this, but so many who turn to in-



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As a Presbyterian, Dr. Paterson relates (in a few places) the prophets to the men of the Reformation. This reviewer does not look upon such a practice as a fair analogy. The essential teachings of the prophets were the attributes of God; it was some time before the Jews arrived at absolute monotheism. The prophets were called to enlighten an ignorant people. Their cry was: "Look what your God has done for you (viz. bringing them out of Egypt into a fruitful country, their numerous blessings, etc.), and why do you treat Him so?" The Church of the sixteenth century knew what their God was like, what He demanded, and how they should live; theirs was the sin of pride, arrogance, and self-sufficiency—not ignorance.

G. L. CLAUDIUS.

The Liberal Outlook

MAIN ISSUES CONFRONTING CHRISTENDOM. By Harold A. Bosley. New York: Harpers, 1948. Pp. 204. \$2.50.

Dr. Bosley is one of the most influential thinkers among American Protestant liberals today. Like religious liberals generally, he is more useful as an analyst of what is amiss than as a prophet of what is needed. His book is rewarding, but as a stimulant rather than as solid food.

The first comment I would make is that in my judgment the promise of the title is not completely fulfilled by the contents. What are the main issues confronting Christendom? They are more radical, in the sense of being more basic, than Dr. Bosley seems to recognize. The main issues as he sees them are modern skepticism, a false intellectualism, the religion of Progress, the re-crudescence cult of Power, the totalitarian challenges to democracy, the schisms and divisions within Christendom, and materialism. These are all important and urgent issues certainly; but are they the main ones? I would suggest that the more fundamental issues lie in the realm of the metaphysical rather than the physical, the theological rather than the sociological, and they might be classified under such heads as God, Man, theology, morality, eschatology and other categories in that order. Dr. Bosley himself seems to recognize this implicitly by the way in which he deals with his "issues"; for his approach to them all is religious. My point may be illustrated thus: the jeopardy in which democracy stands today is an important issue, but it is simply the social and political symp-

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tom of a deeper crisis, in Mansoul, in which two beliefs about man, one that he is an animal and the other that he is a child of God, are locked in battle for supremacy.

This, then, is my first criticism: I do not think that Dr. Bosley has addressed himself to the really most fundamental, the main issues confronting Christendom. But in justice I must add that he comes to grips very frequently with these primary issues in the course of his approach to the secondary ones.

He is handicapped, even as a critic and still more as a guide, by the limitations of his liberal theology. Such an element in Christianity as the Eucharist gets one scanty notice, and then only as being the barest of symbolisms that is helpful because of the "meanings" which it elicits. The Bible is now in a sad case since the critics have done their work, so that today "the most that a thoughtful student can claim for it is that it contains the deepest insights we have into man's search for God and God's response to man (*sic!*)". His concept of the Church is pathetically pale and inadequate.

In his chapter, "The Church Champions the Common Man," he manifests a fine and broad social sympathy; but he has not a word to say about the Church's duty to champion the uncommon man. This censure ought to be applied to most of our prophets. But I want to commend Dr. Bosley for keeping clear of one error into which a thinker with his predilections might have been expected to fall: he quotes the banality of Franklin D. Roosevelt that "religion and democracy stand or fall together" and pronounces it false. I wish he had marshalled the several good reasons why it is false, because many American Christians need instruction on the point.

But even though Bosley keeps clear of the confusion of democracy with religion he is himself superstitiously addicted to democracy and evidently accepts its validity as an axiom. Hence he regards Henry Adams as "that gifted snob" because Adams exposed the bumble in the Democratic Dogma.

As remarked above, this book is a good stimulant. But there is not much solidity of conception in it, and still less of the originality and intellectual autonomy that marks the true prophet. In sum: a good book in the second flight.

CARROLL E. SIMCOX.



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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of St. John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Bronx. Fees \$350.00 per annum. Boys admitted 9 to 16. Voice test and scholastic examination. Catalogue and Information address:

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

NURSING

A three year course in NURSING

is offered to High School graduates
Scholarships available

Write to Director of Nursing
HOSPITAL OF SAINT BARNABAS
685 High St., Newark 2, N. J.

The Church School Editor of *The Living Church* will be glad to supply information on any of the schools listed in this issue.

NOTICES

THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year in dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H.

DEATHS

HAYES, Edith Rosamond, youngest daughter of the late Charles and Caroline Orton Hayes, and sister of Mary Antoinette Hayes; April 16, 1948 in Madison, N. J.

RESOLUTIONS

In civic affairs, official bodies and voluntary groups have for many years followed the practice of publishing certain resolutions—especially resolutions of appreciation—as paid notices in some appropriate periodical. These sometimes accompany news items about the person or event, sometimes appear separately, since the news item reflects the editor's judgment as to news values and available space, while the paid notice reflects the organization's desire or responsibility to make its action public.

Similarly, in Episcopal Church affairs, THE LIVING CHURCH provides a column of "Notices" for Church communications of a personal and non-commercial character. Payment for these has in past years been made at the same rate as the classified advertising; but at the regular rate of 10 cents a word which we must charge because of the high cost of printing and paper, the cost for a resolution of 100 words or so becomes so prohibitive that we are reluctant to bill it.

We have therefore adopted a rule of charging for such notices by Church organizations at a special rate—10 cents a word for the first 25 words, and 5 cents a word for the rest of the resolution. This low rate in a sense represents our contribution to the Church organization placing the notice and we accordingly grant it only to bona fide Church organizations for the publication of official acts not designed to promote the sale of any commodity.

Many such resolutions record the appreciation of the Church board or society for the life and service of a member who has recently died. In such cases, we are particularly glad to be of assistance in providing at a reasonable cost a medium whereby the appreciation may be recorded and made known. If the man or woman commemorated was widely known in the Church—perhaps through service in some national Church body or organization, perhaps through long tenure as a diocesan official, perhaps as a leader in public affairs, or as one with a wide circle of Church friends—we should also have, as a news item (for which of course there is no charge), a brief account of the death, the main features of his life and Church service, and other details of interest. We welcome such items from any well-informed individual as well as from our regular correspondents, and while we cannot publish all of them we do our best to find space for the great majority of them.

Notices which readers desire to make known to the rest of THE LIVING CHURCH FAMILY are published at the regular rate for the Classified section, namely 10 cents a word for one insertion, with a minimum price of \$1.50.

CLASSIFIED

ALTAR BREAD

ALTAR BREAD — Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CAUTION

ALVIN AUGUSTUS MERRITT and wife, formerly reported in Baton Rouge, La., have recently been reported in Kingman, Arizona. Purportedly needing money to reach a certain destination in order to take an engineering position, the man asks for financial aid. His wife is supposedly in bad health. Further information may be obtained from the Rev. David S. Agnew, Trinity Rectory, Kingman, Arizona.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triple. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting Back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

EXCHANGE OFFERED

LAMBETH CONFERENCE — Attractive small country parish. Comfortable modern house. LONDON, 17 miles, frequent electric trains. Preferably California Coast, about four months. Write immediately, Rev. Thomas J. C. Ford, M.A., Vicarage, Oxshott, Surrey, England.

FOR RENT

BED-SITTING ROOM APARTMENT. Bath, kitchenette, porch, private entrance in large country house, spacious grounds, swimming and beach privileges. E. H. W., P. O. Box 474, Huntington, L. I., N. Y.

FREE PRAYER BOOKS

THE FEMALE PROTESTANT EPISCOPAL Prayer Book Society of Pennsylvania offers to Parishes, Missions and institutions unable to purchase them: The Book of Common Prayer. The Book of Common Prayer in Braille. The Church Hymnal. Requests must have the Bishop's approval. Apply: Mrs. K. Einar Seeholm, 222 St. Mark's Square, Philadelphia 4, Pa.

GUEST HOUSES

THE EPISCOPAL COTTAGE of Chautauqua, New York, Inc., offers simple but comfortable rooms in this famous summer community. Clergymen and their families especially invited. For rates and reservations write Mrs. W. D. McCready, President, Box 68, Chautauqua, N. Y., or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

LINENS AND VESTMENTS

PURE IRISH LINENS AND FINEST COTTONS for all Church uses. 24" Birdseye—\$2.50, 36" Surplice linen \$1.75 per yd. Also Cassock cloth, black, red, purple. Prices stable. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

PAINTINGS

OLE PAINTINGS of your Family Homestead painted to order from photographs by The Durward Maddocks Studio, 136-C Wayland Ave., Cranston 9, R. I.

POSITIONS OFFERED

WOMAN WANTED for executive position in unique Episcopal home for normal (athletic) girls four to eighteen (attending public school) in metropolitan city. Applicant must be Protestant with high educational background and experienced in young people's work; should preferably be between thirty and forty-two years of age. Reply Box B-191, The Living Church, Milwaukee 3, Wis.

CLASSIFIED

POSITIONS OFFERED

CHURCH BOARDING SCHOOL for Boys in East will need a Registered Nurse in September. Room and Board provided. Widow with son 5th grade or higher will be considered. Reply Box P-103, The Living Church, 744 N. 4th St., Milwaukee 3, Wis.

TRINITY CHURCH, Daytona Beach, Florida, wants priest (Catholic) for light duty from May 23d to June 28th inclusive. Compensation. Furnished rectory; one half block from beach. Reply Box B-107, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER

Nationwide church and concert reputation. Desires change; will consider church, college, or preparatory school. Experienced in liturgical worship; young; highest references. Reply Box H-110, The Living Church, Milwaukee 3, Wisconsin.

MAN having excellent references and aptitude for tutoring wants to teach one or more handicapped boys living with parents. Can reside in rural or metropolitan area in any State. Reply Box T-109, The Living Church, Milwaukee 3, Wis.

PRIEST desires seashore supply, July, August or both at parish or summer chapel. Reply Box B-106, The Living Church, Milwaukee 3, Wis.

COMPETENT ORGANIST AND CHOIRMASTER desires change of position. South preferred. Twenty years in present post. Churchman. Reply Box V-111, The Living Church, Milwaukee 3, Wis.

TEACHING OR INSTITUTIONAL POSITION desired by single young churchman with 4 years high school teaching, some social work experience. Baccalaureate education degree. Reply Box C-105, The Living Church, Milwaukee 3, Wis.

PRIEST AVAILABLE for supply work July and August. New York or New England preferred. Reply Box T-102, The Living Church, Milwaukee 3, Wis.

PRIEST of successful parish in mid-west desires parish in East, preferably in or near New York City, account of advanced professional educational needs for children. Long experience in Eastern parish. Sound Churchman. Excellent references. Present salary \$3,800, rectory and all utilities. Reply Box W-104, The Living Church, Milwaukee 3, Wis.

PRIEST of moderate Churchmanship desires church in Southeastern United States. Reply Box R-108, The Living Church, Milwaukee 3, Wis.

CLERGYMAN, 39, married, desires parish, preferably urban or town, \$3,000 salary, good record, excellent references, organizer and preacher, moderate Churchman. Reply Box C-115, The Living Church, Milwaukee 3, Wis.

SUMMER SUPPLY WORK by city rector. Aug. 22, 29, Sept. 5, New York City, Philadelphia, and New Jersey coast. Prefer room in Parish House. Reply Box M-114, The Living Church, Milwaukee 3, Wis.

RECTOR of Metropolitan parish in New York desires rectorship in mid-west. Minimum stipend: \$4,000.00 and house. Reply Box S-113, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER — Churchman desires position in St. Louis or suburbs. Qualified Episcopal Church musician. Mixed and Junior choirs experience in Chicago Diocese. Available September 1st. Reply Box H-112, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of parish in Mid-Western university town desires supply work, July and August, in New York City area. Bachelor of Music degree. Experienced. Excellent references. Reply: Jerald Hamilton, Trinity Episcopal Church, Lawrence, Kansas.

RELIGIOUS BOOKS PURCHASED

RELIGIOUS BOOKS PURCHASED. We pay transportation cost. Send list today or write for purchase particulars. Baker Book House, Grand Rapids 6, Mich.

CHANGES

Appointments Accepted

The Rev. John J. Albert, formerly rector of St. Matthew's, Cincinnati, Ohio, is now rector of Trinity, Troy, Ohio. Address: 122 S. Walnut St., Troy, Ohio.

The Rev. Charles P. Boes, formerly curate of St. Paul's, Oakland, Calif., is now rector of St. Peter's, Redwood City, Calif. Address: 178 Clinton St., Redwood City, Calif.

The Rev. George Albert Fisher, formerly rector of the Church of our Merciful Saviour, Louisville, Ky., is now rector of St. Ambrose's, Raleigh, N. C. Address: 501 S. Wilmington St., Raleigh, N. C.

The Rev. Edgar Hunt Goodl, formerly president of St. Augustine's College, Raleigh, N. C., is now rector of Grace Church, Waynesville, N. C., and may be addressed there.

The Rev. George L. Gurney, formerly rector of Emmanuel, Elmira, and priest in charge of St. Matthew's, Horseheads, N. Y., is now priest in charge of the Church of the Epiphany, Miami Springs, and chaplain to Episcopal students at the University of Miami, Miami, Fla. Address: Box 257, Miami Springs, Fla.

The Rev. Howard Steeler Hartzell, formerly rector of St. Mary's, High Point, N. C., is now rector of Emmanuel, Warrenton, N. C., and may be addressed there.

The Very Rev. John Krumm, formerly rector of St. Matthew's, San Mateo, Calif., is now dean of St. Paul's Cathedral, Los Angeles, Calif. Address: 615 S. Figueroa St., Los Angeles, Calif.

The Rev. Boston M. Lackey, Jr., formerly priest in charge of the Church of the Redeemer, Shelby, N. C., is now priest in charge of the Church of the Good Shepherd, Asheboro, N. C., and may be addressed there.

The Rev. E. L. Malone, Jr., curate of the Church of the Good Shepherd, Wichita Falls, and vicar of St. Albin's, Electra, Texas, will become rector of All Saints', Weatherford, Texas, June 1st, and may be addressed there.

The Rev. Junius J. Martin, rector of Holy Apostles', St. Louis, Mo., will become rector of All Saints', Brookline, Mass., June 1st. Address: 1789 Beacon St., Brookline 46, Mass.

The Rev. Douglas B. Northrop, formerly vicar of St. Philip's-in-the-Desert, Hawthorne, Nev., is now rector of the Church of the Ascension, Vallejo, Calif. Address: 638 Georgia St., Vallejo, Calif.

The Rev. John A. Pinckney, priest in charge of Holy Trinity, Clemson, and chaplain to the students at Clemson College, Clemson, S. C., will become rector of St. James', Greenville, S. C., May 29th. Address: Box 2321, Greenville, S. C.

The Rev. Frank W. Robert, formerly vicar of St. Andrew's, Lomita Park, Calif., is now curate of St. Francis', San Francisco, Calif. Address: San Fernando Way at Ocean Ave., San Francisco 16, Calif.

The Rev. Thomas Scott, formerly rector of the Church of the Good Shepherd, Belmont, Calif., is now rector of Grace Church, Martinez, Calif., and may be addressed there.

The Rev. Eldred C. Simkins, vicar of St. Agnes', Sebring, Fla., will become rector of Emmanuel, Elmira, and priest in charge of St. Matthew's, Horseheads, N. Y., May 30th. Address: Emmanuel Church, Elmira, N. Y.

Resignations

The Rev. John K. Coolidge, rector of All Saint's, Lauderdale, Fla., will retire October 1st.

The Rev. Frank A. Saylor, formerly priest in

charge of the Church of the Transfiguration, Bat Cave, N. C., has retired. Address: White Springs, Fla.

The Rev. Christopher Sparling, rector of St. Philip's, Coral Gables, Fla., will retire October 1st.

The Very Rev. John White, formerly dean of Trinity Cathedral, Easton, and rector of Whitemarsh Parish, Trappe, Md., has resigned both cures. Address: St. Paul's Rectory, Trappe, Md.

Marriages

The Rev. Stanley P. Gasek and Miss Mary Ellen Compton were married on April 22d in Trinity Church, Columbus, Ga. Fr. and Mrs. Gasek may be addressed at Grace Church, Utica, N. Y., of which Fr. Gasek is rector.

Lawworkers

Harold S. Knight, a former Baptist minister and a postulant for Holy Orders, is now lay reader in charge of St. Peter's, Oriskany, and St. Mark's, Clark's Mills, N. Y.

Corrections

In the news story in the issue of April 25th concerning the farewell service given by the Anglican-Orthodox Fellowship in honor of the Rev. Dr. Lauriston L. Scaife, is found the sentence, "Both Dr. Scaife and the Bishop [Dionisije] emphasized the fact that not unity, but uniformity was sought by both communions." The sentence should read, "Both Dr. Scaife and the Bishop emphasized the fact that a proper motto for both communions should be 'In fundamentals, unity; in differences, liberty; and in all things, charity.'"

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREWS Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r.; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r.
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' 2514 W. Thorndale Avenue
The Cowley Fathers
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low with hymns & Instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.
INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

HOLLYWOOD, CALIF.
ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.
ADVENT Rev. Laman H. Bruner, B.D., r.
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.
ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabine, r.; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC, 9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r.
Sun 8 HC, 11 Morning Service & Ser; 4 Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r.; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30; Sat 5, Int 12, C Sat 4-5 by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r.
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

NEW YORK CITY (Cont.)

LITTLE CHURCH AROUND THE CORNER
Rev. Randolph Ray, D.D.
TRANSFIGURATION One East 29th St.

Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;

TRINITY Broadway & Wall St.
Rev. Frederic S. Fleming, D.D.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r.; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery, S, 11; Cho Evensong & Address, 4; Daily: Mot 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r.; Rev. Samuel N. Baxter, Jr., rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30; HD 9:15

SAN FRANCISCO, CALIF.
San Fernando Way

ST. FRANCIS' Rev. Edward M. Pennef, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC
Mon 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r. & dean;
Rev. William C. Cowles, Oss't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with Ser; Daily: 7; Fri 8 HH; C Sat 7:30-8:30

EPHANY 1317 G St., N.W.
Rev. F. Richard Williams; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8 ex 1st Sun; Thurs HC 11, 12:00

Today \$100.00 is Not a Lot of Money

(unless you haven't got a hundred dollars)

Two weeks ago you read of the appeal to save Canterbury College for the Church. You learned that if \$20,000.00 was not raised by direct gifts by June the first, the college would be lost to the Church.

The college has an income of more than \$150,000.00 a year (from tuitions, etc.) but it has no support or income from the state or endowments. It is a wonderfully spirited little college and has a tremendous potential for the Faith. It needs only \$50,000.00 more a year to balance the difference between nec-

essary expenditures and income. Of this, \$20,000.00 is needed to finish this semester!

200 readers of this appeal could Save Canterbury College for the Church! Won't you sit down now and send us a check for \$100.00 to help us stabilize our college. Or if things are a bit tight now make it \$50.00 and pledge us \$50.00 for next September.

It is with implicit faith that we make this appeal. This offering will be tax exempt.

Make checks, money orders, bonds, etc. payable to

Canterbury College Layman's Foundation Danville, Indiana

NOTE: Applications for admission for the fall of 1948 should be addressed to the registrar.

For the Future Leadership of the Church

"The Minister is ordered from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses."

Book of Common Prayer, p. 320.

Specific endowments needed by the Seminaries for the fulfilment of their appointed task:

1. Scholarship aid to needy students;
2. Fellowship grants to promising scholars;
3. Salaries of professors and instructors;
4. Library maintenance and administration.